

This Book
 was given as
 a present to
 Libby May
 Servant to
 Mr Lady
 Catherine
 Charteris
 from her
 Ladistie
 about the
 year of our Lord
 1750.
 B. Libby May
 died abt 1804

+ was to the work
 of slavery

AN ABSTRACT OF THE DOUAY CATECHISM

S. MARK IO. 14.

Suffer little Children to come
 unto me : For the Kingdom
 of God is for such.

Published with Allowance.

DOUAY.

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The A B C.

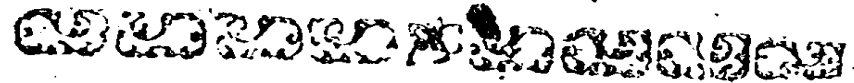
✠ A B C D E F G H I K L M
N O P Q R S T V U W X Y Z.

✠ A a b c d e f g h i k l m n o
p q r s t v u w x y z & Amen.

✠ A B C D E F G H I K L M
N O P Q R S T V U W X Y Z.

✠ A b c d e f g h i k l m n o p q
r s t v u w x y z & Amen.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10,
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80, 90, 100.



CHAPTER I.

What a Christian is : and of the
Blessed Trinity, and the
Incarnation.

I.

Q. **W**hat Religion are you of?

A. By the grace of God,
I am a Christian.

Q. Whom understand you by a Chri-
stian?

A. Him, who being baptiz'd,
inwardly believes, and outwardly
professes, the Faith and Law of
Christ.

Q. When are we oblig'd to make
an outward profession of our Faith?

A. As often as God's honor,
our own, or neighbor's good requi-
res it. For if we deny Christ before
men, he will deny us before his Father.
S. Math. 10. 33.

Q. In what does the Faith and Law
of Christ chiefly consist?

A. In two principal Mysteries:
namely the Unity and Trinity of
A ij

4 *What a Christian is.*
God; and the Incarnation and Death
of our Savior.

I I.

Q. What means the Vnity of God?

*A. It means, that there is only
One God.*

Q. Who is God?

*A. The Creator and Sovereign
Lord of all things, who is infinitely
Powerful, infinitely Wise, infinitely
Good, infinitely Merciful, infinitely
Just, Eternal, and Infinite in all per-
fection.*

*Q. Why do you say, that God is the
Sovereign Lord of all things?*

*A. Because all things depend on
him, and he disposes of all as he
pleases; ruling and governing all
with Wisdom, Goodness and Justice.*

*Q. What mean you by infinitely Po-
werful?*

*A. I mean, that God can do all
whatsoever he will, even make things
out of nothing, as he made the world.*

*Q. What mean you, when you say
God is Eternal?*

*A. That God ever was, is, and
will be for ever.*

Q. Does God know all things?

What a Christian is.

*A. Yes, he knows all things: past,
present, and to come, even our most
secret thoughts.*

Q. Where is God?

*A. He is in Heaven, in Earth,
and in all places.*

Q. Is he also in Hell?

*A. Yes to punish the Devils and
wickedmen.*

Q. Is God here?

A. Yes.

Q. Why then cannot we see him?

*A. Because he is a Spirit, which
cannot be seen by the eyes of our
Body. So we cannot see a soul.*

Q. Shall we never see God?

*A. If we love and serve him faith-
fully to the end of our life, we shall
after our death see him, and be hap-
py with him for ever in heaven.*

I I I.

Q. What means the Trinity?

*A. It means, that in God there
are three Persons, the Father, the
Son, and the Holy Ghost.*

Q. Is the Father God? A. Yes.

Q. Is the Son God? A. Yes.

Q. Is the Holy Ghost God? A. Yes.

Q. Why then are they not three Gods?

A. iij.

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A. Because, tho' they are three Persons really distinguish'd, yet they have one and the same *Divine Nature*.

Q. *Is one of these Persons better, wiser, or more powerful than the others?*

A. No: they have all three the same *Goodness*, the same *Wisdom*, the same *Power*, and are equal in all things.

Q. *Is not God the Father, at least, elder than God the Son?*

A. No. All and every one of these three Persons have been from all *Eternity*, and therefore one cannot have been before an other.

Q. *Why then is the Father call'd the first Person?*

A. Because the Father proceeds from no other, and the Son and the Holy Ghost proceed from him.

Q. *Why is the Son the second Person?*

A. Because he proceeds from the Father only.

Q. *Why is the Holy Ghost the third Person?*

A. Because he proceeds from the Father and the Son.

What a Christian is.

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IV.

Q. *What means the Incarnation, and Death of our Savior?*

A. It means that God the Son, the second Person of the most Blessed Trinity, was made Man, and died upon the Cross to save us.

Q. *How call you the Son of God made Man?*

A. JESUS-CHRIST.

Q. *What mean you, when you say the Son of God was made Man?*

A. I mean, that he took the Nature of Man.

Q. *Has JESUS-CHRIST then two Natures.*

A. Yes: He has the Nature of God, and the Nature of Man.

Q. *Then JESUS-CHRIST is both God and Man?*

A. Yes he is so. He is God, because he has the Nature of God; and he is also a Man, because he has the Nature of a Man.

Q. *What understand you, when you say he has the nature of a Man.*

A. I mean, that he has a body and soul like ours.

Q. *How many Persons are there in*

What a Christian is.

J E S U S - C H R I S T ?

A. Only one.

Q. Which is it?

A. The second Person of the Blessed Trinity, that is, the Person of God the Son.

Q. Has J E S U S - C H R I S T always been God?

A. Yes, from all Eternity.

Q. Has he always been Man?

A. No: but only since the time of his Incarnation.

Q. On what day was he made Man?

A. On the day of the Annunciation of our Blessed Lady, the 25. of March.

Q. Where was he made Man?

A. In the Womb of the B. Virgin Mary.

Q. How was he made Man?

A. Not by human generation, but by the Power and vertue of the Holy Ghost.

Q. When was he born?

A. On Christmas-day.

Q. On what day did he dy upon the Cross.

A. On Good Fryday.

Q. When you say, that the Son of

What a Christian is.

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God was made Man, and died upon the Cross to save us; what understand you by these words, to save us?

A. To free us from Sin, from the slavery of the Devil, and from Hell; and to obtain for us the Kingdom of Heaven.

Q. Were we engag'd in sin?

A. Yes.

Q. Who engag'd us?

A. Our first Father Adam.

Q. How did he engage us in sin?

A. By eating of the fruit, which God had forbidden him.

Q. What does God require of us, that we may be sav'd?

A. That we avoid sin, and do good.

Q. What good must we do?

A. We must 1. by a lively Faith believe what God has reveal'd 2. We must place our Hope in God, and Pray with a firm Confidence in him. 3. We must love God above all things, and our Neighbor as our selves. 4. We must keep the Commandments of God, and of his Church

Q. How may these things be learnt?

A. By a serious attention to the Instructions given in Catechism.

Q. By what are the Vnity and Trinity of God, and the Incarnation and Death of our Savior commonly signifi'd?

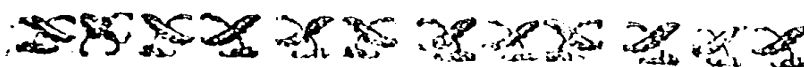
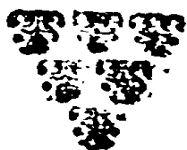
A. By the sign of the Cross.

Q. How does the Sign of the Cross represent the Vnity and Trinity of God?

A. Because, when we put our right hand to our head, saying: *In the name*, we signify one God; and when we make the sign of the Cross, saying: *Of the Father, and of the Son, and of the Holy Ghost, Amen*; we signify the Trinity, or three Persons.

Q. How does the sign of the Cross represent the Incarnation and Death of our Savior?

A. Because it naturally puts us in mind, that Christ, as Man, died on the Cross for us.



C H A P. I I.

Faith Expounded.

Q. **H**OW many principal Vertues are there?

A. Seven; three Theological, and four Cardinal.

Q. Which are the Theological?

A. Faith, Hope and Charity: and they are call'd Theological; because this word signifies a thing that regards, or appertains to God.

Q. What is Faith?

A. It is a gift of God infus'd into our Souls, by which we firmly believe all those things, which God has any way reveal'd to us.

Q. Why must we firmly believe all matters of Faith?

A. Because God has taught them, who neither can deceive, nor be deceiv'd.

Q. How are you sure, God has taught them all?

A. By the testimony of his holy

Catholick Church, which he has commanded us to hear, and promis'd, that it shall teach all Truth to the end of the World.

Q. What are the points of Faith, we are taught by the Catholick Church?

A. Such only as God has reveal'd to her.

Q. Are all these points of Faith written in the Holy Bible?

A. Many are there clearly express'd, and some are only deliver'd by the living Voice of the Faithfull, and are call'd Apostolical Traditions.

Q. What are those Traditions?

A. Many things appertaining to Faith, as likewise to Discipline, which the Apostles did not write, but only preach'd and taught by word of mouth; which the holy Church has carefully deliver'd from Father to Son in all Ages down to us.

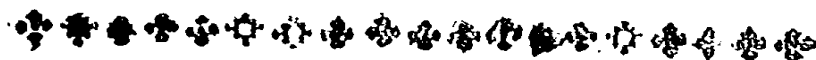
Q. What Faith will suffice to save a Man?

A. A Faith working by Charity, in JESUS-CHRIST. Gal. 5. 6. that is, a Faith, which shews it self by good works.

Q. What Vice is opposite to Faith?

A.

A. Heresy, which is an obstinate Error in matters of Faith.



C H A P. I I I.

The Creed Expounded.

Q. What is the Creed?

A. It is the sum of our belief.

Q. Who made it?

A. The Twelve Apostles.

Q. What does the Creed contain?

A. The chief things, which we are bound to believe of God, and his Church.

The First Article.

Q. What is the first Article of the Creed?

A. I believe in God the Father Almighty, Creator of Heaven and Earth.

Q. What signifies, I believe in God?

A. It signifies; I most firmly

B

hold, there is One only God, and believe all that he teaches; and that I ought to place all my hopes in him, to love and seek him as my chiefest Good.

Q. What signifies the word Father?

A. The First Person of the blessed Trinity, who is by nature the Father of the Second; by Grace and Adoption, the Father of all good Christians; and by Creation, of all Creatures.

Q. What means the word Almighty?

A. It means, that God is able to do all things, which he pleases, and as he pleases; and therefore we must doubt of nothing, that he teaches us.

Q. What signifies Creator of Heaven and Earth?

A. It signifies, that God made Heaven and Earth, with all things in them, of nothing, by his only word, Gen. 1.

Q. What else?

A. That he still preserves, moves and governs all, and nothing happens without his pleasure or permission.

Q. Why did God make the Angels?

A. To be partakers of his glory. They are also our Guardians. *Their Angels* (says Christ) *which are in Heaven, always see the Face of my Father, who is in Heaven*, Mat. 18. 10.

Q. When, and to what likeness did God make Man?

A. On the sixth day, and to his own Image, and likeness, Gen. 1.

Q. In what does that likeness consist?

A. Chiefly in this; that Man's Soul is a Spirit, and Immortal: and being One, has yet Three Powers, Will, Memory, and Understanding, which, in some measure, seems to resemble One God and Three Persons.

Q. Why did God make Man?

A. To serve him in this Life, and enjoy him in the next.

Q. Why did he make all other things?

A. For Man's use and benefit.

The Second Article.

Q. *What is the Second Article?*

A. And in JESUS-CHRIST his only Son our Lord.

Q. *What means this Article?*

A. It means, that we also believe and put our trust in JESUS-CHRIST, true God and Man, the Second Person of the blessed Trinity.

Q. *Why was he made Man?*

A. To redeem and save us.

Q. *What signifies the name JESUS.*

A. Savior, S. Mat. I. 21.

Q. *Is any special honor due to this Name?*

A. There is; for it is expressly commanded, that *In the name of JESUS every Knee shall bow*, &c. 2. Phil. 10.

Q. *What signifies this word Christ?*

A. Anointed.

Q. *With what was he anointed?*

A. With all Heavenly Graces beyond measure, and with the Divinity it self united to him.

Q. *Why was JESUS call'd Christ or Anointed?*

A. Because he was King, Priest, and Prophet: and such were Anointed, as we read in the Old Testament.

Q. *What mean you by his only Son our Lord?*

A. I mean, that JESUS-CHRIST is the only natural Son of God, born of his Father from all Eternity: and also that he is God and Lord of us and all things.

The Third Article.

Q. *What is the Third Article?*

A. Who was conceiv'd by the Holy Ghost, born of the Virgin Mary.

Q. *What understand you by this Article?*

A. I understand, that God the Son took Flesh of the blessed Virgin Mary, not by humane generation, but by the power and virtue of the Holy Ghost.

Q. *What means, Born of the Virgin Mary?*

A. It means, that Christ was born of her in Bethlehem, on Christ-

mas-day, she still remaining a pure Virgin.

Q. What does the Birth of Christ avail us?

A. It is the Cause of all our good; and strongly moves us to Believe and Hope in God, and to Love him, who so loved us, as to bestow his only Son upon us.

The Fourth Article.

Q. What is the Fourth Article?

A. Suffer'd under Pontius Pilate, was Crucifi'd, dead and bur'd.

D. What understand you by this?

A. I understand, that Christ after a most Painful Life, of above Thirty Years, suffer'd most bitter Torments under that wicked President Pontius Pilate.

Q. What were these Torments?

A. His bloody Sweat, his Scourging at the Pillar, his Purple Garment, his Crowning with Thorns, his Scepter of a Reed, his carrying of the Cross, &c.

Q. What means the word, was Crucifi'd?

A. It means, that he was Nail'd to a disgraceful Cross, betwixt Two Thieves, for our Offences, on Good Friday.

Q. What signifies, dead and bur'd?

A. It signifies, that Christ suffer'd for us a true and real Death, and was bur'd with honor, as the Prophet Isaiah foretold ch. 53.

Q. Why did he suffer all this?

A. To satisfy the Divine Justice injur'd by our crimes; to make us conceive the enormity of our sins; to teach us in what manner we ought to do penance; to testify the excess of his Love towards us; and excite us to love him.

The Fifth Article.

Q. What is the Fifth Article?

A. He descended into Hell, the third day he rose again from the dead.

Q. What means, He descended into Hell?

A. It means, that as soon as Christ was dead, his blessed Soul descended into that part of Hell call'd

20 *The Creed Expounded.*
Limbo, to free the Holy Fathers that were there.

Q. What signifies, On the third Day he rose again from the dead?

A. It signifies, that when Christ had been dead part of three days, on the third day (being *Easter-Day*) he rais'd up his blessed Body from the dead.

Q. What benefit have we by this Belief?

A. It confirms our Faith, and Hope, that we shall also rise again from death, by, and with *J E S U S*.

The Sixth Article.

*Q. W*hat is the Sixth Article?
A. He ascended into Heaven, sits at the right hand of God the Father Almighty.

Q. What means, He ascended into Heaven?

A. That when Christ had convers'd Forty days, on Earth, with his Disciples, after his Resurrection; then he ascended in a most glorious manner into Heaven, in their sight.

Q. On what day?

The Creed Expounded. 21

A. On Ascension Day, and from the top of Mount Olivet.

Q. Why did he ascend to Heaven?

A. To take possession of that Seat of Bliss for himself and us. Secondly, To appear in our Cause before God. Thirdly, To draw our hearts thither after him.

Q. What understand you by Sits at the right hand of God?

A. Not, that God the Father has any hands, for he is a pure Spirit, and without Body: but, that Christ, as God, is equal to his Father in all things.

The Seventh Article.

*Q. W*hat is the Seventh Article?
A. From thence he shall come to judge the quick and the dead.

Q. What understand you by this?

A. I understand, that Christ shall come from Heaven, at the last day, to judge all Men according to their works.

Q. Is not every Man judg'd in particular at his death?

32. *The Creed Expounded.*

A. Yes.

Q. *What need then of a general Judgment?*

A. That the Providence of God, who often here afflicts the Good, and prospers the Bad, may appear Just to Men, as it is in it self. Secondly, That Christ who was disgrac'd before many, may be glorifi'd before all.

Q. *In what manner will he come to Judgment?*

A. In great Power and Majesty, attended by many Legions of Angels.

Q. *What are the things he will Judge?*

A. All our thoughts, words, and works.

Q. *Who will accuse us?*

A. The Devils, and our own guilty Consciences.

Q. *What will be the Sentence of the Reprobate?*

A. Go, ye Cursed, into eternal fire, which has been prepar'd for the Devil and his Angels, Mat. 25. 41.

Q. *What shall be the Sentence of the Elect?*

A. Come, O ye Blessed of my Father, and receive the Kingdom, which is prepar'd for you, &c. Mat. 25. 34.

The Creed Expounded.

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The Eighth Article.

Q. *What is the Eighth Article?*

A. I believe in the Holy Ghost.

Q. *What means this Article?*

A. It means, that we also believe and put our Trust in the Third Person of the Blessed Trinity, who proceeds from the Father, and the Son; being the same God with them, and descended to us on *Whitsunday* in fiery Tongues.

Q. *Why did he descend?*

A. To enable the Apostles to preach the Gospel, and to plant the true Church, with which he remains for ever. Io. 14. 16.

The Ninth Article.

Q. *What is the Ninth Article?*

A. I believe in the Holy Catholick Church, the Communion of Saints.

Q. *What understand you by this?*

A. I understand, that Christ has a Church on Earth; that this Church

is but One; and that we are bound to believe her, in all things belonging to Faith.

Q. Why are we bound to believe her?

A. Because God so commands us, under pain of being look'd on as Heathens, or Unbelievers, *Mat. 18. 17.* If he will not hear the Church, let him be unto thee as a Heathen, or Publican.

Q. Can the Church Err in Faith?

A. No, she cannot: because Christ has promis'd, that he and his Holy Spirit will remain with her, and teach her all Truth to the end of the World, *Jo. 16. 13.*

Q. What is the Church?

A. It is the Congregation of all the Faithful under Christ Jesus their invisible Head, and his Vicar on Earth, the Pope.

Q. How many, and what are the marks of the Church?

A. Four: it is One, it is Holy, it is Catholick, and Apostolical.

Q. How is the Church One?

A. Because all, that belong to the true Church of Christ, are of One Faith

Faith and Communion; and all obey One Authority.

Q. Why may not a man be sav'd in any Church or Religion?

A. Because there is but One God, one Faith, one Baptism. *Ephes. 4. 5.*

Q. How is the Church Holy?

A. In her Doctrine; which teaches a Holy Life; and in Holy Persons, who by following her Doctrine, have been eminent for Sanctity in all Ages.

Q. How is the Church Catholick?

A. Because this word signifies Universal, and by this it is distinguish'd from all separate and particular Congregations. Secondly, Because it began with Christ, and, as he promis'd, shall last to the end of the World.

Q. How is the Church Apostolical?

A. Because it was planted by the Apostles; and continues in the profession of the same Doctrine they taught.

Q. What else?

A. That it is govern'd by Pastors lawfully sent, and succeeding the Apostles.

Q. What means the Communion of Saints?

A. It means, that the same Faith, same Sacraments, and Sacrifice, are common to all the true Children of Christ; who, by their Prayers and Good Works, mutually help and assist one another.

Q. What else?

A. That the Faithful on Earth communicate with the Saints and Angels in Heaven: We by giving thanks for their Glory, and desiring their Prayers; and they by Praying for us and with us.

Q. Is it no dishonor to God to desire the Saints and Angels to Pray for us?

A. No; for we desire nothing of them, but what we and they beg from the bounty of God, who alone is the Giver of all good gifts.

The Tenth Article.

Q. What is the Tenth Article?

A. The forgiveness of sins.

Q. What understand you by this?

A. I understand, that God is able, and willing to forgive us our sins, if we be heartily sorry for them, and confess them, and has given

power to his Church to remit them by the Sacraments of Baptism and Penance.

The Eleventh Article.

Q. What is the Eleventh Article?

A. The Resurrection of the flesh.

Q. What means this Article?

A. It means, that these very Bodies, in which we now live, shall, at the Day of Judgment, be rais'd up, from Death to Life, by the command of God.

Q. How will a Body in Glory differ from a Body here on Earth?

A. The difference is set down by St. Paul, 1. Cor. 15: 54. where he he says: *This Corruptible Body shall put on Incorruption, and this Mortal Body shall put on Immortality.* So that a Glorifi'd Body shall become perfect like a Spirit, *It is rais'd a Spiritual Body*, c. 16. v. 44.

Q. What benefit have we by this belief?

A. It emboldens us to suffer Persecutions, and Death it self, in hope of future Glory.

The Twelfth Article.

Q. *What is the Twelfth Article?*
A. And Life everlasting,
Amen.

Q. *What understand you by this?*

A. That such as live well and die in state of Grace, shall live with God in everlasting Glory.

Q. *In what consists everlasting Life?*

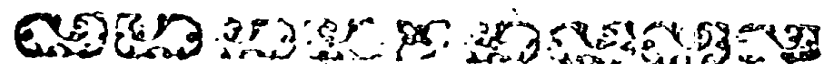
A. In the clear sight and possession of God.

Q. *What will follow out of this sight and possession of God?*

A. Such Love of him and Joy, as no words can express, or hearts conceive: Hence they will praise and thank him for ever.

Q. *What means the word Amen?*

A. It means, that the whole Creed is to be believ'd with Divine Faith, and therefore we most heartily assent to it.



CHAPTER IV.

Q. *What is Hope?*

A. It is a gift of God, by which, relying on the Divine Assistance, our Souls are rais'd to a lively expectation of eternal Glory.

Q. *On what is this grounded?*

A. On the Power of God, and the Promises and Merits of Christ, who has promis'd Heaven to all such as do good Works, and also Grace, whereby to do them.

Q. *What is the chief effect of Hope?*

A. Prayer.

Q. *What is Prayer?*

A. It is a raising up of our Minds to God, whereby we beg for good things, and to be freed from evil.

Q. *What other effects has it?*

A. It causes obedience to the Law of God, a willingness to suffer for his sake, and final Perseverance.

Q. *What Vice is opposite to Hope?*

A. Despair and Presumption.

Q. *What is Despair?*

A. A Diffidence in the Power of God, and Merits of Christ.

Q. *What is Presumption?*

A. A foolish confidence of Salvation, without endeavoring to keep the Commandments.



C H A P. V.

Our Lord's Prayer Expounded.

Q. *Who made this most Holy Prayer?*

A. Christ himself, St. Matth. 6.

v. 9.

Q. *Why did he make it?*

A. To Teach us a set Form of Prayer, and how we ought to Pray.

Q. *Why did he make it so short, and easy?*

A. That all Men might be capable of it.

Q. *What beg we by it?*

A. All those chief things, we can ask, or hope for of God.

Q. *What mean those words, Our Father who art in Heaven?*

A. They mean, that God is our Father by Creation, and Adoption also, if we be in the state of Grace; and therefore we may confidently come to Beg all Blessings of him.

Q. *Why, Our Father, and not, My Father?*

A. Because God is the common Father of all; and all good Christians must pray for one another.

Q. *What understand you by, who art in Heaven?*

A. That God is in Heaven, to whom we ought to raise our Hearts, as often as we go to Prayer.

Q. *Say the first Petition.*

A. Hallow'd be thy Name.

Q. *What do we Beg by this?*

A. That God may be known, worthily prais'd, serv'd, and honor'd by all his Creatures.

Q. *Say the second Petition?*

A. Thy Kingdom come.

Q. *What Beg we by this?*

A. That when the Miseries and Afflictions of this Life are ended, we may partake of the Joys of his Kingdom.

Q. *What else?*

32 *Our Lord's Prayer Expounded.*

A. That Christ may wholly govern us, and make us Obedient to him, by his Grace, in this life, and happy, by his Glory, in the next.

Q. *Say the third Petition.*

A. Thy will be done on Earth, as it is in Heaven.

Q. *What beg we by this?*

A. That God would enable us by his Grace, to do his will in all things.

Q. *What means, On Earth, as it is in Heaven?*

A. We beg by this, that we may be as ready and chearful to obey the will of God on Earth, as the Saints and Angels are in Heaven.

Q. *Say the Fourth Petition.*

A. Give us this day our daily bread.

Q. *What beg we by this?*

A. All food, and sustenance for our souls and bodies.

Q. *What is the food of the Soul?*

A. The word of God either preach'd to us, or read by us in spiritual Books; The holy Sacraments, especially, the blessed Eucharist; and Divine Grace.

Our Lord's Prayer Expounded. 33

Q. *Why is the blessed Eucharist call'd our daily bread?*

A. Because it is daily offer'd on the Altar for our sins, and we ought daily to receive it in spirit, or desire.

Q. *Say the Fifth Petition.*

A. And forgive us our debts, as we forgive our debtors.

Q. *What beg we by this?*

A. That God would forgive us the sins of our life past, and all the punishments due to them.

Q. *Why is it added, As we forgive our Debtors?*

A. To signify, that God will not forgive us, unless we forgive our Enemies.

Q. *Say the Sixth Petition.*

A. And lead us not into temptation.

Q. *What beg we by this?*

A. That God would not permit us to be tempted above our strength.

Q. *Does God tempt us to sin?*

A. No, he does not; God is not the tempter of evils, he tempts no Man, S. James c. 1. v. 13.

Q. *By whom are we tempted?*

A. By the Devil, the World, and

34 *Our Lord Prayer Expounded.*
our own Concupiscence.

Q. It is any sin to be tempted?

A. Not without some consent or voluntary delight on our part.

Q. Say the Seventh Petition.

A. But deliver us from evil.

Q. What beg we by this?

A. That God would free us from all evil, both Sin and other Miseries.

Q. From whence proceeds the Evil of Sin?

A. From the Devil's Malice, and the weakness of our corrupt Nature, For God cannot be the Author of Sin: Sin in God there is none. 1. Jo. 3. 5.



C H A P. V I.

The Hail Mary, or Angelical Salutation expounded.

Q. What is the Hail Mary?

A. It is a Salutation and Holy Prayer to the Blessed Virgin Mary, by which we express our Joy for the Incarnation of the Son of God.

The Hail Mary Expounded. 35

Q. How many parts has it?

A. Three.

Q. Say the first part.

A. Hail Mary full of grace, our Lord is with thee.

Q. Who made this part?

A. The Holy Ghost, altho' it was deliver'd by the Angel Gabriel.

Q. Say the Second part.

A. Blessed Art thou amongst Women, and Blessed is the fruit of thy Womb, J E S U S.

Q. Who spoke this?

A. S. Elizabeth, inspir'd by the Holy Ghost.

Q. Say the third and last part.

A. Holy Mary, Mother of God, pray for us sinners; now, and at the hour of our death.

Q. What means, Mary, Mother of God?

A. This is added by the Church, as a Profession, that Christ is truly God, and the Virgin Mary truly Mother of God, against certain Hereticks, who deni'd both.

Q. Why say you the Ave Mary after the Pater noster?

A. That by the Blessed Virgin's

36 *The Hail Mary Expounded.*

joining in Prayer with us, we may more easily obtain what we ask for in the Lord's Prayer.

Q. Do you not desire the Prayers likewise of other Saints?

A. Yes, of all the Saints, and in particular of the Saint of my Name, and of my Angel Guardian.



C H A P. V I I.

Charity Expounded.

Q. How many, and what are the Precepts of Charity?

A. They are Two. First, Thou shalt love the Lord thy God with thy whole Heart, with thy whole Soul, with all thy Strength, and with all thy Mind. Secondly, And thy Neighbor as thy self.

Q. What is Charity?

A. It is a gift of God in our Souls, by which we love God above all things, and our Neighbor as our selves.

Q. Who are our Neighbors?

A.

Charity Expounded.

37

A. All Mankind; especially Catholics.

Q. Why all Mankind?

A. Because they are the Images of God, and redeem'd with the Blood of Christ.

Q. Why especially Catholics?

A. Because they are Members of the Mystical Body of Christ, the Church,

Q. What is it to love God above all things?

A. To prefer him, his will, and Law before all things, so as to be willing to loose all, rather than the love and grace of God, by any mortal sin.

Q. What is it to love our Neighbor as our selves?

A. To wish him the same good both corporal and spiritual, as we do our selves; and this not only in thoughts, and words, but in deeds and effects, by endeavoring to procure him them when it is in our power. And to do him no wrong.

Q. What is the highest act of Charity?

A. To give our Life for God's Ho-

D

nor, or our Neighbor's Salvation.

Q. *What are the effects of Charity?*

A. It remits sin, and gives spiritual life to the soul. *He that loves not, remains in Death.* 1. Jo. 3. 14.



CH A P. V I I I.

Concerning the Commandments
in general.

Q. *How many Commandments are there?*

A. Ten.

Q. *What is the chief end of the Commandments?*

A. To teach us the love of God, and our Neighbor: *He that loves, has fulfill'd the Law.*

Q. *Who gave the Commandments?*

A. God himself in the Old Law; and afterwards Christ our Lord confirm'd them in the New.

Q. *Why did God give the Commandments to Moses on Mount Sinai, in Thunder and Lightning?*

A. To move us to a careful keeping of them.

Q. *Is it possible to keep them all?*

A. It is, by Gods grace; Zachary and Elizabeth were both just before God, walking in all the Commandments of our Lord without reproof. St. Luke 1. 6.

Q. *Are we bound to keep them?*

A. We are; If thou wilt enter into life, (says our Lord,) keep the Commandments, Matth. 19. 17.

The Commandments in particular.

The First Commandment.

Q. *By the First Commandment.*

A. I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the House of Bondage.

Thou shalt not have strange Gods before me. Thou shalt not make to thy self any graven thing, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth: Thou shalt not adore nor worship them. I am the Lord thy God strong and jealous, visiting the sins of the Fathers upon their Children, to the third and

40 *The first Commandment.*

fourth generation of them that hate me; and shewing Mercy to thousands of those that love me and keep my Commandments.

Q. Why put you all this in one Commandment?

A. Because the Scripture mentioning nothing which is the first, second, or third, Commandment; and these words, *Thou shalt not make to thy self any graven thing, &c.* being only an explication of the foregoing words; *Thou shalt not have strange Gods before me*; we therefore, with *St. Augustine*, make of them but one Commandment. Which seems to have been done by *Moses* himself, *1b. v. 23.* where he says: *Ye shall not make with me Gods of Silver, neither shall you make unto you Gods of Gold.* In which words he plainly includes both in one.

Q. What is meant by those first words, I am the Lord thy God; &c.

A. By those, God declares to us, that he is our true, and supreme Lord, and therefore, we are oblig'd to obey him with all diligence.

Q. What are we Commanded by this?

The first Commandment. 41

A. To love, serve, and worship one only true and living God, and no more.

Q. What is forbidden by it?

A. To worship Idols, or give any Creature the Honor due to God,

Q. What is the Honor due to God?

A. Supreme and Sovereign Honor; We must worship him, as our Creator, Redeemer, and Last end.

Q. Is it lawful to Honor the Images of Christ, and his Saints?

A. Yes, if rightly understood: because the Honor given them, is referr'd wholly to the things they represent: so that by the Images or Crosses, which we Kiss, and before which we Kneel, we Honor and Adore Christ himself.

Q. Do Catholicks pray to Images.

A. No, by no means; we pray before them indeed, to keep us from distractions, but not to them; For we know, they can neither see, nor hear, nor help us.

Q. What benefit then have we by them?

A. They movingly represent to us the Mysteries of our Savior's Passion,

The first Commandment.

and the Martyrdom of his Saints,

Q. What benefit have we by Honoring and Canonizing Saints?

A. It strongly moves us to imitate their examples, by shewing their rewards.

Q. How do we Honor Saints, and Angels?

A. With an inferior Honor, as the Friends and Creatures of God, not as Gods, nor with God's Honor.

Q. Is it lawful to Honor the Reliques of Saints?

A. Yes, with a Relative Honor; as above explicated: For the Handkerchiefs and Aprons, which had but touch'd the Body of S. Paul, cast out Devils, and cur'd all diseases, Act. 19. 12.

The Second Commandment.

Q. S *ay the second.*

A. Thou shalt not take the Name of the Lord thy God in vain.

Q. What is forbidden by this?

A. All false, rash, and unnecessary Oaths; Cursing, Blaspheming, breaking of lawful Oaths, or Vows.

The second Commandment. 43
and making, or keeping unlawful ones.

Q. What is commanded by it?

A. To speak with reverence of God and his Saints.

Q. In what case is it lawful to Swear?

A. When God's Honor, our own, or Neighbor's lawful defence require it.

The Third Commandment.

Q. S *ay the Third.*

A. Remember, thou keep Holy the Sabbath Day.

Q. What is commanded by this?

A. To spend the Sunday in Praying, Reading spiritual Books, hearing Divine Service, and the like spiritual and holy Works.

Q. What is forbidden by this?

A. Servile works, and prophane Employments.

Q. Why was the Jewish Sabbath chang'd into the Sunday?

A. Because Christ rose from the dead, and sent down the Holy Ghost on a Sunday.

Q. By whom was it chang'd?

44 The Fourth Commandment.

A. By the Church, in the Apostles time.



THE SECOND TABLE
of the Law Expounded.

The Fourth Commandment.

Q. *Say the Fourth.*

A. Honor thy Father, and thy Mother.

Q. *What is commanded by this?*

A. To love; reverence; and obey our Parents, in all that is not sin.

Q. *What is forbidden by it?*

A. All frowns, stubbornness, and disobedience to Parents.

Q. *Why are we bound to love them?*

A. Because, under God, they are the chief cause of our very life and being.

Q. *How to Honor them?*

A. Not only inwardly, in our hearts; but also outwardly in our carriage; and by relieving them in their necessities, spiritual and temporal.

The Fourth Commandment. 45.

Q. *Why to obey them?*

A. Because they have a power from God, to instruct, direct, and correct us.

Q. *What is the reward of dutiful Children?*

A. Long and happy Life, and a good Death.

Q. *What is the reward of undutiful?*

A. A short and sinful Life, accompanied with an untimely Death: Witness Absolon, 2. King. 18. 9.

Q. *What signifies the Word Father?*

A. Not only our corporal Parents, but also our Ghostly Fathers, and all lawful Superiors.

Q. *Is any great Honor due to Priests, and Ghostly Fathers?*

A. Yes, for they are God's anointed, represent the Person of Christ, and are the Fathers and Feeders of our Souls.

Q. *In what are we bound to believe, and obey them?*

A. In all things belonging to Faith, and the government of our Souls.

46 The Fifth Commandment.

The Fifth Commandment.

Q. *S*ay the Fifth.

A. Thou shalt not Kill.

Q. *What is forbidden by this?*

A. All wilfull Murther, unjust shedding of blood, fighting, and quarreling, hatred, and desire of revenge.

Q. *What is commanded by it?*

A. To defend our own, and innocent Neighbor's Life.

The Sixth Commandment.

Q. *S*ay the Sixth.

A. Thou shalt not commit Adultery.

Q. *What is forbidden by this?*

A. All Carnal sin with another's Wife, or Husband, as also Fornication, and Pollution.

Q. *What else?*

A. Unchast touching of our selves, or others. With all delight in lustful thoughts and kisses, in unchast words or Songs.

Q. *What is commanded by it?*

The Seventh Commandment. 47

A. That Husbands and Wives love and be faithful to one another.

Q. *Why is Lust hateful in the sight of God?*

A. Because it defiles in us the Image of God, the Member of Christ, and the Temple of the Holy Ghost.

The Seventh Commandment.

Q. *S*ay the Seventh.

A. Thou shalt not Steal.

Q. *What is forbidden by this?*

A. All unlawful taking away, whether by Theft, or by Cheating in buying and selling, or keeping that which is another Man's.

Q. *What is commanded by it?*

A. To give every Man his own.

Q. *What does Theft oblige us to?*

A. To restore the thing stolen to the right owner, if we be able, else the sin will not be forgiven us.

The Eighth Commandment.

Q. *S*ay the Eighth.

A. Thou shalt not bear false Witness against thy Neighbor.

Q. *What is forbidden by this?*

48 . *The Eighth Commandment.*

A. All false Testimonies, rash judgments, and lies.

Q. *What else?*

A. Backbiting, flattering, and detraction.

Q. *What is he bound to, who has hurt his Neighbor in this kind?*

A. To make him satisfaction, and restore his good Name.

Q. *What is commanded by this Precept?*

A. To speak and witness the truth in all things. *For the Devil is a Liar, and the Father of Lies, S. John 8. 44.*

The Ninth and Tenth Commandments.

Q. *Say the Ninth and Tenth.*

A. Thou shalt not Covet thy Neighbor's Wife. Thou shalt not Covet thy Neighbor's Goods.

Q. *What is forbidden by these?*

A. All inordinate desires of Lust, Adultery, and Theft: As also all desires of others loss or damage, that we may gain by it.

Q. *What else?*

A.

The 9. and 10. Commandments. 49

A. All deliberate, and voluntary delight in Covetous, or impure thoughts.

Q. *What are we commanded by these?*

A. To entertain chaste, and honest thoughts, and be contented with our own estates.



C H A P. IX.

The Commandments of the Church.

Q. *How many, and what are the Commandments of the Church?*

A. There are Six principal ones.

1. To hear Mass on all Sundays, and Holy - days.

2. To fast Lent, Vigils commanded, Ember days, and Fridays also, by the Custom of England, with abstinence from Flesh on Saturdays.

3. To confess our sins at least once a Year.

4. To receive the blessed Sacrament at least once a Year, and thta,

E

50. *The Commandments, &c.*
at *Easter*, or thereabouts; namely,
betwixt *Palm-Sunday*, and *Low-Sun-*
day.

5. To pay Tithes to our Pastors.

6. Not to solemnize Marriage at
forbidden times, that is, from the
first Sunday in *Advent*, till *Twelf-*
day be past, nor from *Ashwednesday*,
till after *Low-Sunday*.

Q. *Are we bound, under Mortal*
Sin, to keep these Commandments of
the Church?

A. We are: He that will not hear
the Church, let him be to thee, as a
Heathen, or a Publican, S. Matth.
18 17.



CHAP. X.

The Evangelical Counsels Ex-
pounded.

Q. *How many, and what are the*
Evangelical Counsels?

A. There are Three principal ones.

1. *Voluntary Poverty*; which is a
leaving all things to follow Christ.

The Evang. Counsels, &c. 51
If thou wilt be perfect, go and sell all
thou hast, and give to the poor, and
thou shalt have treasure in Heaven,
S. Matth. 19. 21.

2. *Perpetual Chastity*, which is a
Voluntary abstaining from all Carnal
Pleasures. He that gives his Virgin in
Marriage does well; but he that gives
her not, does better. 1. Cor. 7.

3. *Obedience*, which is a Volun-
tary subjection to another's will, in
all that is not sin; that so we may
more perfectly deny our selves, and
our own Will.

Of the Sacraments in general.

Q. *How many Sacraments are there?*

A. Seven. Baptism, Confir-
mation, Eucharist, Penance, Extre-
me Unction, Holy Order, and Ma-
trimony.

Q. *What is a Sacrament in gene-*
ral?

A. It is a visible sign of invisible
grace, instituted by Christ our Lord
for our sanctification: That is to say,
It is an outward sign, ordain'd by
Christ, by which Grace is convey'd
to our Souls.

52 *Of the Sacraments in general.*

Q. From whence have the Sacraments their force and efficacy?

A. From the Blood, Passion and Merits of Christ, which they apply to our Souls.

Q. In what chiefly does a Sacrament consist?

A. In the Words, Actions, and other sensible things, us'd and apply'd by the Priest, when he Administers a Sacrament, commonly call'd Matter and Form.

Q. How do the Sacraments cause Grace in our Souls?

A. Chiefly by the Divine Power using them as Means or Instruments, by which Grace is bestow'd on us.

Q. What is Grace?

A. It is a Free Gift of the Divine Bounty, by which we are made the Adoptive children of God, and Heirs of the Kingdom of Heaven. It is also a supernatural Help, not at all due to us, by which we are enabl'd to keep God's Commandments.

Q. Is Grace the only effect, the Sacraments work in the Soul?

A. Besides Grace, Three of them, viz. Baptism, Confirmation and Order

Baptism Expounded.

53 produce another Effect, which is call'd a Character.

Q. What is a Character?

A. It is a kind of spiritual mark or seal in the Soul, which always remains in it: Of which St. Paul seems to speak, 2. Cor. 1. 27. where he says, That God has Seal'd us.

Baptism Expounded.

Q. What is Baptism?

A. It is a Sacrament, which consists in an outward washing of the Body, join'd to a set form of words, and makes us Christians, children of God, and of the Church.

Q. What is the necessary matter us'd in the Administration of it?

A. Natural Water only; for Artificial Water will not serve.

Q. What is the Form, or Words us'd in Christning?

A. I Baptize thee N. N. in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What if the Word, I Baptize, or any one of the three Persons be left out?

A. Then the Baptism is not Valid.

Q. *Can a Man be sav'd without Baptism?*

A. He cannot, unless he has it, either actually, or in desire, with contrition; or be Baptiz'd in his own Blood, by Martyrdom.

Q. *Can the same person receive this Sacrament more than once?*

A. No, he cannot; and it would be a great sacrilege to attempt it.

Q. *Can no Man but a Priest Baptize?*

A. Yes, in case of necessity, when a Priest cannot be had, any Lay Man, or Woman may do it.

Q. *What intention is necessary in him that gives Baptism?*

A. To do what the Church does, and Christ ordain'd.

Q. *What are the effects of Baptism?*

A. It gives Grace, by which we are made the adopted Children of God, and freed from Original Sin, and likewise from Actual, if guilty of it.

Q. *Why have we one God-Father, and one God-Mother in Baptism?*

A. That, if our Parents neglect it, or be prevented by Death, they may instruct us in the Faith of Christ.

Q. *Do the God-Father and God-Mother, and also the Person, who Baptizes, contract any spiritual affinity with the Party Baptiz'd?*

A. Yes, and also with his Parents: Inasmuch that they cannot Marry. And the like is to be said in Confirmation.

Q. *How can Infants be Christen'd; who have no actual Faith?*

A. In the Faith of the Church and their God-Fathers and God-Mothers.

Q. *Why are so many Ceremonies us'd in Baptism?*

A. To stir up Reverence to the Sacrament; and signify the inward effects thereof.

Confirmation Expounded.

Q. *What is Confirmation?*

A. It is a Sacrament, which makes us strong and perfect Christians, able to profess our Faith before Tyrants and Persecutors.

Q. *What is the Matter of it?*

A. Oyl mingl'd with balm, bless'd by a Bishop.

Q. *What is the Form of it?*

A. I sign thee with the sign of the Cross, I confirm thee with the Chrism of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. *What Scripture have you for this?*

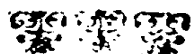
A. In the Acts of the Apostles, Chap. 8. 17. where Peter and John were sent to Confirm the Samaritans, They laid their hands on them, and they receiv'd the Holy Ghost.

Q. *Who is the Minister of this Sacrament?*

A. A Bishop only.

Q. *What sin is it, not to receive this Sacrament, when we may have it?*

A. A Mortal Sin, if it be done out of contempt, or any gross neglect, especially in a persecuting Country, as ours is.



The Blessed Eucharist Expounded.

Q. *What is the Blessed Eucharist?*

A. It is the body and blood of JESUS-CHRIST, true God and true Man, under the forms or appearances of Bread and Wine.

Q. *What is there under the form of Bread?*

A. There is not only the Body, but also the Blood of Christ.

Q. *Is the Body of Christ also under the form of Wine?*

A. Yes.

Q. *What else?*

A. There are also under each form the Soul and Divinity of Christ, so that under the form of Bread there are the Body and Blood, the Soul, and Divinity of JESUS-CHRIST wholly and intirely. And the same under the form of Wine.

Q. *In what manner is Christ present in the Eucharist?*

A. By the true and real presence of his divine and human Nature, and not in figure only, as Hereticks would have it.

Q. How prove you that ?

A. Because when Christ ordain'd it at his last supper, He took bread, bless'd it, broke it, and gave it to his Disciples, saying: This is my Body: and he also bless'd the Cup, saying: This is my blood of the new Testament, which shall be shed for many to the remission of sins; St. Mat. 26. 28.

Q. By what means is that which was before Bread, turn'd into the Body of Christ, and that which was Wine, made the blood of Christ?

A. By the Divine power, which as easily changes one substance into another, as it made the world out of nothing, and works this miraculous effect by the ministry of the Priest; in the same manner, as when by Moses the Rivers were turn'd into Blood, and Water into Wine by our Savior Christ.

Q. Is the Body of Christ hurt or broken, when we divide and break the Sacrament?

A. No, it is not, For Christ is now immortal, and impassible, he cannot die, nor suffer any more. Rom. 6. 9.

Q. How can the same thing be in many places at once?

A. By the Omnipotence of God to whom nothing is impossible: who is in all, and every one of his creatures at one and the same time; and daily works such wonders even in nature as surpass our understanding.

Q. What is the Matter of this Sacrament?

A. Wheaten bread, and Wine of the Grape.

Q. What is the Form of it?

A. This is my Body; This is my Blood.

Q. What disposition is requir'd in him, that receives the B. Eucharist?

A. That he be in a state of grace, free from all mortal sin. For he that eats and drinks unworthily, eats and drinks damnation to himself 1. Cor. 11. 29.

Q. Is it lawful or profitable to receive under one kind?

A. Yes; Because under one kind we receive both Body and Blood.

Q. Did not Christ command all to receive under both kinds?

A. No: for at the last Supper, when he bid all then present drink of the Cup, none were there but the

60 *The Eucharist Expounded.*

Apostles. And when in S. *John*. 6. he seems to command the receiving under both kinds, he immediately takes away the difficulty, by promising *Everlasting Life* to him that receives under the form of *Bread* alone: *He that Eats of this Bread shall live for ever.* v. 58.

Q. *What are the effects of this Sacrament?*

A. It increases grace, and nourishes our soul in spiritual life; *He that eats of this Bread, shall live for ever.* S. *John*. 6. 58.

Q. *Is the Eucharist a Sacrament only?*

A. No: it is also a *Sacrifice*.

Q. *What is a Sacrifice?*

A. It is a supreme act of Religion, due only to Almighty God.

Q. *How is this perform'd?*

A. By offerings made to Him, in testimony of his being the Sovereign Lord of all things.

Q. *In what did the Sacrifice of the Old Law consist?*

A. Chiefly in bloody Sacrifices of Beasts, which the Priests offer'd in the Temple, as Figures of Christ's Sacri-

The Eucharist Expounded. 61

Sacrifice on the Cross, which was then to come.

Q. *In what consists the Sacrifice of the new Law?*

A. In the Voluntary and Bloody Oblation, which Christ made to his Eternal Father, by dying on the Cross for our Redemption,

Q. *But, this being past, how have we now any Sacrifice in the new Law?*

A. By the standing memorial and continuance of it in the Eucharist.

Q. *Why do you say that the Eucharist is a standing memorial of Christ's sacrifice on the Cross?*

A. Because Christ at his last supper commanded it should be offer'd as a Remembrance of his Passion to the end of the world: and this is what is perform'd in the Sacrifice of the Mass.

Q. *Why is it a continuance of Christ's Sacrifice?*

A. Because JESUS - CHRIST, who is a Priest for ever according to the order of Melchisedec, having offer'd him self once in a bloody manner on the Altar of the Cross, continues daily to offer himself by the ministry

62 *The Eucharist Expounded.*

of his Priests in an unbloody manner under the forms of Bread and Wine. So that the Sacrifice offer'd on the Cross, and the Sacrifice of the Mass are one and the same, as to the chief Priest who offers it, and the thing which is offer'd; and differ only in the manner of offering.

Q. What therefore is the Mass?

A. It is the Sacrifice of the Body and Blood of JESUS-CHRIST under the forms of Bread and Wine, in memory of his Death and Passion, for the remission of our sins.

Q. Who said the first Mass?

A. JESUS-CHRIST.

Q. When did he say it?

A. At his last Supper, when he instituted the holy Eucharist.

Q. To whom is the sacrifice of the Mass offer'd?

A. To God only.

Q. Is it not sometimes offer'd to the Saints?

A. No. Masses are sometimes said in honor and memory of the Saints; as thanks giving to God for the benefits, which he has been pleas'd to bestow on them; and that they, join-

The Eucharist Expounded. 63

ning their prayers with ours, may interceed for us in Heaven, whose memory we celebrate here on Earth.

Q. What benefit receive we by this Sacrifice?

A. It is a daily application of the merits of Christ for the relief of our necessities, by laying before the Eternal Father the infinite value of his Son's bitter passion.

Q. What are the Benefits the Living receive by it?

A. They are many; First, It applies the Merits of our Savior's Passion, for the Remission of our Sins. 2ly. It procures new Graces, and Blessings for us, by virtue of the said Passion. 3ly. It is the most acceptable Offering we can make to Almighty God in Thanksgiving for all his Benefits.

Q. Does it avail the Faithful departed?

A. It is not to be doubted, but, as *St. Augustin* says, by this wholesome Sacrifice, which is offer'd for them, they are so far help'd, as to be treated with more Mercy than their Sins deserve.

Q. Is it not a prejudice to the Faithful, that the Mass is said in an unknown Tongue?

A. No : for the Mass contains only those prayers, which the Priest alone is commanded to say, as the Mediator between God and his People. Neither are the People ignorant of what is said, since they have the Mass expounded and English'd in their ordinary Prayer Books.

Penance Expounded.

Q. What is Penance?

A. A Sacrament, by which the Sins we fall into after Baptism are forgiven us.

Q. When did Christ Ordain this Sacrament?

A. After his arising from the dead, when he breath'd on his Disciples, saying; Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are retain'd, S. John 20. 23.

Q. What is the Matter of this Sacrament?

A. The sins of the Penitent accompanied with Contrition, Confession and Satisfaction.

Q. What is the Form of it?

A. I absolve thee from thy sins, In the name of the Father, and of the Son, and of the Holy Ghost.

Q. What are the Effects of it?

A. It reconciles us to God, and either restores or encreases grace.

Q. How many parts has it as it concerns the Penitent?

A. Three; Contrition, Confession, and Satisfaction.

Q. What is Contrition?

A. A hearty sorrow for our sins, by which we have offended so good a God.

Q. What is Confession?

A. A full and sincere declaring of all our sins to our Ghostly Father.

Q. What is Satisfaction?

A. A faithful performance of the Prayers, or good works enjoyn'd us by the Priest to whom we confess.

Q. What is requir'd to a good Confession?

A. First; That we seriously exa-

66 *Penance Expounded.*

mine our Conscience. 2ly. To be heartily sorry for all our sins, with a firm purpose to amend. 3ly. To Confess them faithfully to the Priest.

Q. What is a firm purpose of amendment?

A. It is a resolution, by the grace of God, not only to avoid sin, but also the occasions of it.

Q. What if a man knowingly leaves out any one mortal sin?

A. He commits a great sacrilege, by lying to the Holy Ghost; and makes his whole Confession nothing worth.

Q. What is an Indulgence?

A. Not leave to commit sin, or a pardon for sins to come, (as some slander the Church) but only a releasing of temporal punishments, due to such sins, as are already forgiven us, by the Sacrament of Penance.

Extreme Unction expounded.

Q. What is Extreme Unction?

A. It is the last Sacrament given to dying persons, to strengthen them in their passage out of this life into a Better.

Extreme Unction expounded. 67

Q. What warrant have you for this Sacrament?

A. In S. James, 5. 14. where it is commanded: *Is any man sick amongst you? Let him bring in the Priests of the Church, and let them pray over him, anointing him with Oyl in the Name of our Lord, and the Prayer of Faith shall save the sick man, and our Lord will lift him up, and if he be in sin, his sins shall be forgiven him.*

Q. Who is capable of this Sacrament?

A. Every Christian, that is in moral danger of death by sickness, except infants, fools, and such as are always mad.

Q. What is the Matter of this Sacrament?

A. Oyl bless'd by a Bishop.

Q. What is the Form of it?

A. *May our Lord, by this holy anointing and his own most tender mercy, pardon thee, whatever thou hast sin'd by thy Seeing. &c.* And so of all the other senses.

Q. What are the effects of this Sacrament?

A. It comforts the soul in her last

68 *Holy Order Expounded.*
agony against despair, it remits sin,
and restores health, if it be expedient.

Holy Order Expounded.

Q. What is Holy Order?

A. A Sacrament, by which power is given to the Ministers of the Church, to enable them to do their Holy Offices: and Grace to do them well.

Q. When did Christ ordain this Sacrament?

A. When he gave his Apostles the full power of Priesthood: as at his last supper, when he said to them; *Do this in Remembrance of me*: And before his Ascension, when breathing on them, he said; *Receive you the Holy Ghost, whose Sins you forgive, &c.*

Q. What did he then give them power to do?

A. To Consecrate and offer the unblondy Sacrifice of his Body and Blood, and to forgive Sins.

Q. To whom is this Sacrament given?

A. To such chiefly as are made Priests and Bishops, whose duty it is,

Matrimony Expounded. 69
to conduct the Faithful to eternal life, being to render an account to God for their Souls.

Q. What sin is it therefore to oppose the Government of Bishops?

A. A sin of Rebellion against the peace and safety of God's Church; for Christ has appointed Bishops to be the Guards, and Teachers of his Law.

Matrimony expounded.

Q. What is the Sacrament of Matrimony?

A. It is a new dignity added to the Contract of Marriage, by which it is made a Sacrament of the new Law, and so gives Grace to those that worthily receive it.

Q. What is the Matter and Form of Marriage?

A. The present consents of the Parties express'd in words or other signs, by which they deliver and accept of each others bodies.

Q. What are the effects of Matrimony?

A. It gives special grace to the

70 *The Cardinal Vertues.*

marri'd couple to support the difficulties of Marriage, to love, to be faithful, and bear with one another, as also to bring up their children in the fear of God.

Q. How great is the bond of Marriage?

A. So great, that it can never be broken, but by death.



C H A P. XII.

The Cardinal Vertues.

Q. How many Cardinal Vertues are there?

A. Four. 1. Prudence, 2. Justice, 3. Fortitude, 4. Temperance: And they are call'd Cardinal vertues, because they are the fountains, and as it were the hinges of all moral good Works.

Q. Declare to me the offices of these vertues?

A. *Prudence* makes us considerate and wary in every thing, that we our selves be not deceiv'd, nor deceive others. *Justice* makes us tender to

The Gifts of the Holy Ghost. 71
others, that which is theirs. *Temperance* makes us bridle our inordinate desires. *Fortitude* causes, that we fear not any danger, no nor death it self, for God's service.

The Gifts of the Holy Ghost.

Q. What, and how many are the Gifts of the Holy Ghost?

A. Seven. 1. Wisdom. 2. Understanding. 3. Counsel. 4. Fortitude. 5. Knowledge. 6. Piety. 7. The fear of our Lord.

Q. Whereto do these gifts serve?

A. They serve us for the help of vertue, and to make us perfect in the way of God; because thro' *Fear*, we abstain from sin: Thro' *Piety*, we are devout, and obedient to God: Thro' *Knowledge*, we are taught to understand the will of God: Thro' *Fortitude*, we are help'd to put the same in Execution: Thro' *Counsel*, we are admonish'd of the deceits of the Devil: Thro' *Understanding*, we are elevated to penetrate the Mysteries of Faith: Thro' *Wisdom*, we become perfect, ordering all our life, and all our

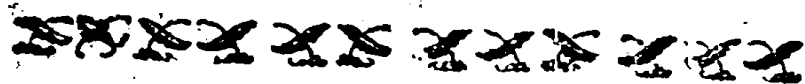
72 *The works of Mercy, &c.*

Works to, the glory of God, because the Wiseman knows the last end, and to it directs every thing.

The Fruits of the Holy Ghost.

Q. *How many are the Fruits of the Holy Ghost?*

A. They are twelve. 1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Longanimity. 6. Goodness. 7. Benignity. 8. Mildness. 9. Fidelity. 10. Modesty. 11. Continency. 12. Chastity. *Galat. 5. 22.*



CHAP. XIII.

The Works of Mercy Corporal and Spiritual.

Q. *How many are the works of mercy, of which we shall be demanded account in particular at the day of Judgment?*

A. Seven. 1. To feed the hungry. 2. To give drink to the thirsty. 3. To cloath the naked. 4. To harbor the har-

The works of Mercy, &c. 73
harborless. 5. To visit the sick. 6. To visit the imprison'd. 7. To bury the dead.

Q. *How prove you these works deserve a reward?*

A. Because, he that gives a cup of cold water only to a Disciple, in the name of a Disciple, shall in no wise lose his reward, *Saint Mat. 10. 42.* And Christ has promis'd heaven, as a reward, to such as do these things. *Saint Mat. 25. 35.*

Q. *These are the Works of mercy Corporal. Now which, and how many are the works of Mercy Spiritual?*

A. Seven also. 1. To give counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted. 5. To forgive offences. 6. To bear patiently the troublesome. 7. To pray for the quick and the dead.

Q. *Is it lawful to pray for the dead?*

A. Yes, It is a wholesom and holy cogitation, to pray for the dead, that they may be loos'd from their sin. 2. *Machab. 12. 45.*

Q. *Is there also a reward given in these works?*

A. Yes; For they who instruct others unto justice, shall shine like stars for all eternity, Daniel 12. 3.

The eight Beatitudes.

Q. *What are the eight Beatitudes?*

A. 1. Poverty of spirit. 2. Meekness. 3. Mourning 4. To Hunger and thirst after Justice. 5. Mercifulness. 6. Cleanness of heart. 7. To be peacemakers. 8. To suffer persecution for justice sake.

Q. Who are the Poor in spirit?

A. They, who taking off their affections from riches and honors, are willing to be poor and contemn'd.

Q. Who are the Meek?

A. They that seek no revenge, but to overcome evil with good.

Q. Who are they that Mourn?

A. They who despising earthly pleasures and comforts, bewail their own and others sins and the occasions of them.

Q. Who are they that Hunger and thirst after Justice?

A. Such as earnestly endeavor to grow daily in vertue and goodness, and to make others do so too.

Q. Who are the Merciful?

A. They who freely pardon all injuries, and relieve those that suffer.

Q. Who are the Clean of heart?

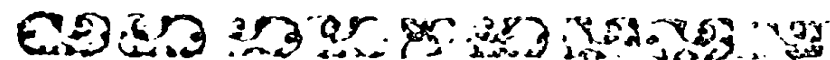
A. They that are careful to keep their minds free from impure thoughts, from the love or desire of all unlawful or vain things.

Q. Who are the Peace-makers?

A. They who seek Peace with God, and keep it with all Men

Q. Who are they, that suffer Persecution for Justice?

A. Such as are so constant in the true Faith, and the practice of a good Life; as to be willing to suffer and die, rather than offend against either.



C H A P T E R X I V.

The kinds of sin expounded.

Q. *How many kinds of sin are there?*

A. Two : Original and Actual.

Q. What is Original sin?

G 1j

76 The kinds of sin expounded.

A. It is a want of Original Justice, which we are all born in, by means of *Adam's* fall.

Q. How is Original sin remitted?

A. By Baptism.

Q. What is actual Sin?

A. It is a thought, word or deed contrary to the Law of God.

Q. What is a Sin of Omission,

A. To omit any thing willingly, which is commanded us, by God or his Church.

Q. How is actual sin divided?

A. Into Mortal sin, and Venial sin.

Q. What is a Mortal sin?

A. It is a wilful transgression, in matter of Weight, against any known Commandment of God, or the Church, or of some lawful superior.

Q. Why is it call'd mortal or deadly?

A. Because it deprives the Soul of her spiritual life, which is the grace of God.

Q. What is a venial sin?

A. It is a much more pardonable offence against God or our neighbor.

Q. What is the effect of venial sin?

A. It weakens, and cools the fer-

The kinds of sin expounded. 77
vor of Charity, and lessens our Devotion, hinders the inspirations of the Holy Ghost from Working, leaves the Soul feeble and drowsy, and, which is worst of all, disposes to mortal sin, according to that, *he that neglects small faults will fall into great ones.*

Q. How many ways is a venial sin made mortal?

A. Four: First, when one commits a venial sin with such affection, that he is resolv'd to commit it, tho' it were mortal. 2. when the end of doing it is a mortal sin. 3. when one perceives that by committing a venial sin, he shall give an occasion to a mortal one, by scandal, or any other way. Fourthly: Whensoever one commits that, which in it self is only a venial sin, and yet thinks in his conscience it is a mortal one.

Q. How is mortal sin remitted?

A. By hearty Contrition and Penance.

Q. How is a venial sin remitted?

A. By all the Sacraments, by devout prayer, and the like.

Q. Whether go such as die in mortal sin?

78 *The kinds of sin expounded.*

A. To hell, for all eternity.

Q. *Whether go such as die in venial sin, or not having full satisfi'd for the punishment due to their mortal sins.*

A. To Purgatory, till they have made full satisfaction for them, and then to Heaven.

Q. *What proof have you for this in the New Testament?*

A. First, from our Savior's own words, *Matt. 12. 32.* where speaking of the remission of Sins, he says, *There is one that will not be forgiven in this world, nor in the world to come:* Which words *St. Augustin* says would not be true, if some sins were not forgiven in the next world: And this implies a *Purgatory*: for there only is remission of sins, and not in Hell or Heaven.

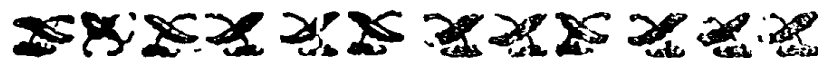
Secondly, from *St. Paul* 1. *Cor. 3. 15.* where, he speaks of some under the guilt of sin, that shall be *save'd, yet so, as by fire.*

Q. *How many ways may a man be made partaker, and guilty of anothers sin?*

A. Nine ways. 1. By counselling it. 2. By commanding it. 3. By consent-

The seven Capital Sins. 79

ing to it. 4. By provoking him to do it. 5. By praising, or flattering him for it. 6. By not speaking, when he ought to speak. 7. By winking at it. 8. By being a partner with him in the fact. 9. By defending the ill done.



CHAP. XV.

The seven deadly or Capital Sins.

Q. *Which are the seven Capital sins?*

A. First, Pride. 2ly. Covetousness. 3ly. Luxury. 4ly. Anger. 5ly. Gluttony. 6ly. Envy. 7ly. Sloth.

Q. *What is Pride?*

A. An Inordinate desire of our own worth and esteem.

Q. *What is Luxury?*

A. An Inordinate desire of Carnal pleasure,

Q. *What is Anger?*

A. An Inordinate desire of Revenge.

80 *The seven Capital Sins.*

Q. *What is Gluttony?*

A. An Inordinate desire, or use of meat or drink.

Q. *What is Envy?*

A. A sadness, or repining at anothers good, because it seems to lessen our own.

Q. *What is Sloth?*

A. A laziness of mind, neglecting to begin or prosecute good things.

Q. *Why are Christians commonly instructed concerning these deadly sins?*

A. That thereby they may discern the several roots, from whence all their particular sinful actions proceed, and so when they examine their conscience, see what passion it was that induc'd them to sin, that they may by searching diligently from what source their sins proceed, cut them off in the root it self, by abating affections, and passions, which are most predominant in them.

The sins against the Holy Ghost.

Q. *How many are the sins against the Holy Ghost?*

A. Six: First, Despair of Salvation.
2ly. Presumption of God's mercy.

The 4. last things Expounded.

3ly. To impugn the known truth.
4ly. Envy at anothers spiritual good.
5ly. Obstinacy in sin 6ly. Final impenitence.

The sins that cry to Heaven for vengeance.

Q. *How many such sins are there?*

A. Four: First, Wilful Murder. 2ly. Sin of Sodom. 3ly. Oppression of the Poor. 4ly. To defraud workmen of their wages.



C H A P. X V I.

The Four last things Expounded.

Q. *What are the four last things?*

A. Death, Judgment, Hell and Heaven.

Q. *What mean you by Death?*

A. That we are all mortal, and must once die, how soon we are uncertain, and therefore should be always prepar'd for it.

Q. *What is the best preparative for a good death?*

82 *The 4. last things expounded.*

A. A good life, and to be often doing penance for our sins, and saying with S. Paul, *I desire to be dissolv'd and be with Christ*, Philip. 1. 23.

Q. What understand you by Judgment?

A. That besides the General Judgment of the world, our souls, as soon as we are dead, shall receive their particular Judgment, at the Tribunal of Christ.

Q. How must we prepare our selves against this Judgment?

A. By often remembring, that it is a terrible thing to fall into the hands of the living God, Heb. 10. 31.

Q. What mean you by Hell?

A. I mean, that such as die guilty of mortal sin, shall be tormented forever and ever. Apoc. 20. 10.

Q. What understand you by Heaven?

A. I understand that the chosen, and faithful servants of God, who die in a state of grace, shall live with him, for ever in his kingdom.

Q. What benefit have we by the frequent memory of these last things?

The 4. last things expounded. 83

A. Very great benefit; In all thy works remember thy last things, and thou shalt never sin, Eccles. 7. 40.



C H A P. XVII.

A Short daily Exercise.

I.

Q. **W**hat ought you to do when you wake in the morning?

A. I ought to give my first thoughts and affections to Almighty God.

Q. How do you comply with this duty?

A. 1. I lift up my mind to God, make the sign of the Cross and say: O my God I give thee my heart.
2. I am careful not to begin this day with an act of sloth; and therefore I rise in due time without delay.
3. I put on my cloaths modestly, because God and his Angels see me, and whilst I am putting them on, I say some prayers, or entertain myself with some pious thoughts, or

84 *A Short daily Exercise.*

for example, I consider that this may be the last day of my life; that this present day is given me by Almighty God, that employing it in his service I may gain the future day of Eternity.

Q. What do you do as soon as you are cloath'd ?

A. I kneel down and say : In the name of the Father &c.

O my God I believe thou art here : I adore thee and love thee with my whole heart.

Thou hast created me of nothing, redem'd me by the death of thy son, sanctifi'd me by the grace of thy holy Spirit, and preserv'd me this night. I give thee most humble thanks for these and all other benefits thou hast bestow'd on me. I offer to thee all my thoughts, words, deeds, and sufferings, and beseech thee to give me grace not to offend thee this day, but to do thy holy will in all things.

Our Father &c.

Visit Mary &c.

Beatitude in God &c.

Good Angel, whom God

of Eternal Piety has appointed

to

A Short daily Exercise. 85

to be my Guardian, enlighten me, keep me, direct and govern me this day.

O Virgin Mary, and all you Saints pray for us to our Lord, that we may by his grace spend this day, and the rest of our lives in his service.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the Faithful departed, by the mercy of God, rest in peace. Amen.

I E.

Q. What do you say when you begin any Work ?

A. I say : O my God, I offer this work to thee, please to give it thy blessing.

Q. Is it good to hear Mass every day ?

A. Yes if one can : because it is an action most acceptable to God, and very beneficial to the soul.

Q. What do you say when you begin to pray ?

A. I, standing, say : Our Lord, and thank thee for thy goodness to receive me.

Our Lord JESUS CHRIST, have mercy on us. Amen.

A Short daily Exercise.

Q. What do you say after Meat?

A. I rise up, and standing say: we give thee thanks, Almighty God, for all thy benefits: who livest and reignest world without end. Amen.

Vouchsafe, O Lord, to render to all our benefactors, for thy Name's sake, life everlasting. Amen.

Vers. And may the souls of the Faithful, thro' the mercy of God, rest in peace. *℟.* Amen.

Q. What do you, when you hear the Clock strike?

A. I say, at least in my mind: O God, give me the grace never to offend thee.

Q. When one has committed any sin, what ought he to do?

A. To make an act of Contrition; say: O my God, pardon me, I beseech thee. I am sorry that I have offended thee, because thou art infinitely good, and thou displeases thee.

A Short daily Exercise. 87

A. After I have taken holy water (being upon my knees in the presence of God) I say: O my God I adore thee, and love thee with my whole heart. I thank thee for all benefits I have receiv'd from thee: particularly, for thy having created me, redeem'd me by the Blood of thy Son, sanctifi'd me by the grace of thy holy Spirit, and preserv'd me this day.

Q. What next?

A. I examin my conscience, considering how I have behav'd myself every hour since my last examination; where, with whom, and in what I have been employ'd, reflecting on my duty towards God, my Neighbor, and my self, the obligation of my state and condition, and my bad inclinations, and having discover'd wherein I have been faulty.

28 *A Short daily Exercise.*

by his supernal Piety has appointed to be my Guardian, enlighten me, keep me, direct and govern me this Night.

O Virgin Mary, and all you Saints, pray for us to our Lord that we may be preserv'd this Night from sin and all evils.

May Our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the Faithful departed, thro' the mercy of God, rest in peace Amen.

After this putting off my cloaths modestly (because God and his Angels are present) I entertain my self with some pious thoughts; as for example, of Death, of the Shortness of man's life, or of the Adorations and Praises, which the Saints and Angels offer to God whilst I Sleep. As soon as I am laid down, I make the Sign of the Cross saying: In the Name of the Father, give me, I beseech thee, O Lord, a happy death.

(89)



The manner how to serve at
M A S S.

The Clerk kneeling at the left hand of the Priest, making the sign of the Cross with him at the beginning shall answer him, as follows.

P. Introibo ad altare Dei.

C. Ad Deum, qui laetificat juventutem meam.

P. Judica me, Deus, & discerne causam meam de gente non sanctâ: ab homine iniquo & doloso erue me.

C. Quia tu es Deus fortitudo mea quare me repulisti, & quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam & veritatem tuam: ipsa me dirigerunt, & adduxerunt in sanctum tuum, & in tabernacula tua.

Thy

C. Et introibo ad altare
Dei : ad Deum , qui lætificat
juventutem meam.

P. Confitebor tibi in citha-
ra , Deus , Deus meus , quare
tristis es , anima mea , & qua-
re conturbas me ?

C. Spera in Deo , quoniam
adhuc confitebor illi , salutare
vultus mei , & Deus meus.

P. Gloria Patri , & Filio ,
& Spiritui sancto.

C. Sicut erat in principio ,
& nunc & semper , & in sæ-
cula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum , qui lætificat
juventutem meam.

P. Adjutorium nostrum in
nomine Domini.

C. Inclina cœlum & terram.

P. Confiteor Deo , &c.

C. Misereatur tui omnipo-

P. Deus , & dimissis peccatis

ruis , perducatur te ad vitam æ-
ternam.

P. Amen.

C. Confiteor Deo omnipot-
enti , Beatæ Mariæ semper
Virgini , beato Michaëli Ar-
changelo , Beato Joanni Bapti-
stæ , sanctis Apostolis Petro &
Paulo , omnibus sanctis , & tibi
pater , quia peccavi nimis co-
gitatione , verbo , & opere :
(*Strike your breast and say*)
Mea culpa , mea culpa , mea
maxima culpa. Ideo precor bea-
tam Mariam semper Virginem ,
Beatum Mich. e. m. Archange-
lum , Beatum Joannem Bapti-
stam , Sanctos Apostolos Pe-
trum & Paulum , omnes sanctos
& te pater , orare pro me ad
Dominum Deum nostrum.

P. Misereatur vestri , &c.

C. Amen.

P. Indulgentiam , absolue

nem, &c.

C. Amen.

A. Deus tu convenfus vivi-
ficabis nos.

C. Et plebs tua lætabitur in
te.

P. Ostende nobis, Domine,
misericordiam tuam.

C. Et salutare tuum da no-
bis.

P. Domine exaudi oratio-
nem meam.

C. Et clamor meus ad te
veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum : Or
Flectamus genua.

C. Et cum spiritu tuo : Or
Levate.

P. Per omnia secula seculorum.

C. Amen.

*At the end of the epistle whe-
ther there be read one or more,
always say Deo gratias.*

*The Epistle, Gradual, and Al-
leluia, or Tract, being read,
make reverence, and remove the
Book to the right hand of the
Altar, and there place it turn'd a
little towards the middle of the
Altar. And let the Clerk ever
kneel or stand on the contrary side
to the Book.*

P. Sequentia S. Evangelii &c.

*Here make the Sign of the
Cross, 1. Upon your forehead,
2. Upon your mouth, 3. Upon
your breast, and say:*

C. Laus tibi Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

When the Cruets are to be given the Clerk presents the Wine-Cruet with his right hand, the ear of it being turn'd towards the left; and receives it again with his left hand, that he may at the same time present the Water-Cruet with his right, making reverence before and after. This done he puts the towel upon his left arm, if it be not pin'd to the Altar, pours water on the Priest's fingers, holding the Cruet in his right hand, and the basin with his left. Then he kneels in his former place and answers.

R. Orate Fratres &c.

C. Suscipiat Dominus sacrificium manibus tuis, ad laudem & gloriam nominis sui.

ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum & justum est.

When the Priest spreads his hands over the Chalice, light the Taper. Then kneeling, with your other hand hold up the Priest's vestment, till the elevation be past; that done, kneel as before and as often as you pass before the B. Sacrament, adore on your knees, and make also reverence to the Altar.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos à malo.

P. Per omnia sæcula sæculorum. C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

If there be any Communicants, prepare a towel and wine, then say Confiteor. Having given wine and water to the Priest, remove the book to the left hand of the Altar, and there place it straight forward, and put out the torch or taper.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum. C. Amen.

P. Ite missa est, or Benedicamus Domino.

C. Deo gratias.

Note

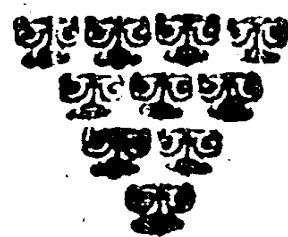
Note, that in the Mass for the Dead, the Priest says, Ite Missa est, but

P. Requiescant in pace.

C. Amen.

Remove the Book if he leaves it open: Afterwards kneel, and take the Priest's blessing, then rise, and say at the beginning of the Ghospel, Gloria tibi Domine.

At the end, Deo gratias.



EXERCISE

A

DAILY EXERCISE.

IT is most certain, that Prayer is absolutely necessary for our salvation. For God (as S. Thomas observes) by his divine Order and Providence, has from all Eternity determin'd to bestow upon souls, what in Time he affords them by Prayer. So that, as he has dispos'd, by our plowing and cultivating the Ground, to afford us Bread and Wine, and other necessities for the Life of Man: so has his Divine Disposition ordain'd to communicate to our souls his Graces and heavenly Gifts, by the means of Holy Prayer. For, to Receive of him, he first requires that we should ask; to Find, that we should Seek; and that we Knock before the Door be Open'd to let us in. Math. 7.

A

MORNING-EXERCISE.

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Blessed be the Holy and undivided Trinity, Now and for Ever. Amen.

An Act of Faith of the Presence of God.

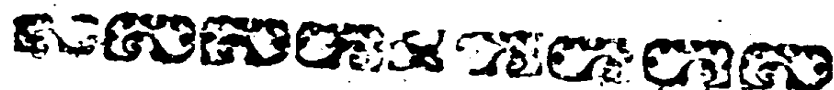
O My God, I firmly believe thou perfectly see'st, and observ'st all my Actions, my Thoughts, and the most secret Motions of my Heart. Canst thou suffer in thy holy Presence a sinner, who has so often offended thee? It is thy Goodness and Liberality, which invite and command my Poverty to come to thee. Give me therefore Grace to pray as I ought.

Come, O Holy Spirit, fill the hearts of thy Faithful, and kindle in them the Fire of thy Love.

V. Send to us, O Lord, that our hearts will be as candles.

R. And thou, O Lord, be the Light of the Earth.

O God, who hast made us of the Earth, The



A

DAILY EXERCISE.

IT is most certain, that Prayer is absolutely necessary for our salvation. For God (as S. Thomas observes) by his divine Order and Providence, has from all Eternity determin'd to bestow upon souls, what in Time he affords them by Prayer. So that, as he has dispos'd, by our plowing and cultivating the Ground, to afford us Bread and Wine, and other necessities for the Life of Man: so has his Divine Disposition ordain'd to communicate to our souls his Graces and heavenly Gifts, by the means of Holy Prayer. For, to Receive of him, he first requires that we should Ask; to Find, that we should Seek; and that we Knock before the Door be Open'd to let us in. Math. 7.

A Morning-Exercise.

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A

MORNING-EXERCISE.

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amē.
Blessed be the Holy and undivided Trinity, Now and for Ever. Amen.

An Act of Faith of the Presence of God.

O My God, I firmly believe thou perfectly see'st, and observ'st all my Actions, my Thoughts, and the most secret Motions of my Heart. Canst thou suffer in thy holy Presence a sinner, who has so often offended thee? It is thy Goodness and Liberality, which invite and command my Poverty to come to thee. Give me therefore Grace to pray as I ought.

Come, O Holy Spirit, fill the hearts of thy Faithful, and kindle in them the Fire of thy Love.

V. Send forth thy Spirit, O Lord, and our hearts will be as incense.

R. And thou shalt be glorified of the Earth.

O God, who hast made the

Hearts of the Faithful, by pouring into them the light of the Holy Ghost; give us, by the same Spirit, the Knowledge and Taste of those things, that are right and just; and make us always feel that Joy, which is the effect of his Holy Consolation. Thro Christ our Lord. Amen.

An Act of Thanksgiving.

I Give thee most humble Thanks, O my God, for all the Benefits I have receiv'd from thee. Thou hast Created me of nothing; Redeem'd me by the Death of thy Son; Sanctifi'd me by the Grace of thy Holy Spirit; Preserv'd me from an Infinity of Dangers, and from Hell-fire, which I deserv'd by my sins. Thou know'st I am an unprofitable, and an ungrateful servant; yet, O God, thou suffer'st me still to live, and hast preserv'd me from all those evils, and giv'st me grace to live better, that I may labor with more Faith and Diligence, than I have done, to obtain the Eternal Glory, which thou hast prepar'd for me. O

my Lord, how good art thou towards me! What shall I render thee in gratitude for these innumerable Benefits? I will bless thy holy Name, and serve thee all the days of my Life.

Call to mind the chief failings of your Life past, and in particular the Defects you are most subject to, at present. Foresee the Temptations and dangerous Occasions you are like to meet with, in the day, and also the Opportunities of doing Good; that you may make resolutions accordingly.

An Act of Contrition, and Resolutions.

O My God, how ill have I hitherto liv'd! How little have I done for thee! I am heartily sorry, that I have lost and spent that Time, in offending thee, which thy Infinite Goodness gave me to employ in thy service, to advance the Glory of thy Soul, and to merit Eternal Life. I detest all the sins, I have committed against thy divine Majesty, and am sorry that I have offended thee, O God, that thou art infinitely Good, and I have been displeasing to thee. I love thee, O God, with all my Heart, Mind, and Strength, and I love my Neighbor as myself.

my whole Heart and Soul, and firmly purpose, by the help of thy Grace, to serve thee more faithfully for the future. Receive, I beseech thee, the remainder of my Life. I renew my promises made in Baptism. I renounce the Devil, his Works, and all his Pomps. I now begin, and will endeavor to spend this day according to thy Holy Will, both as to the nature and Circumstances of my Actions, performing them so, as they may please thee. I will take particular care to avoid *such* and *such* Defects, and exercise *such* and *such* acts of vertue.

An Act of Oblation.

I Offer to thee, O my God, the Life and Death of thy only Son, and jointly with them, these my Affections and Resolutions, my Thoughts, Words, Deeds and Sufferings, this day, and to the end of my Life, in Honor of thy adorable Majesty, in Thanksgiving for all thy Mercies, thou hast bestow'd on me; for Redemption of, and satisfaction for, my Sins, and to obtain the assistance of thy Grace.

Petition.

THou know'st, O God, how weak and unable I am to do good: leave me not to my self, but take me into thy Protection, and give me Grace to comply faithfully with these holy Resolutions. Enlighten my Understanding with a lively Faith; raise up my Will to a firm Hope; and inflame it with an ardent Charity. Strengthen my Weakness, and cure the Corruption of my heart. Grant that, overcoming my Enemies both visible and invisible, I make good Use of thy Grace, and vouchsafe to add to all these Blessings the inestimable gift of final-Perseverance.

The Lord's Prayer.

O Ur Father, who art in Heaven, hallow'd be thy Name, thy Kingdom come: thy will be done on earth, as it is in Heaven. Give us this day our daily Bread, and forgive us our Trespases, as we forgive them, that trespass against us.

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lead us not into Temptation : but
deliver us from Evil. Amen.

The Angelical Salutation.

Hail, Mary, full of Grace : our
Lord is with thee : blessed art
thou among women : and blessed is
the fruit of thy womb , J E S U S.
Holy Mary, Mother of God, pray
for us sinners, now and in the hour
of our Death. Amen.

The Creed.

I Believe in God, the Father Al-
mighty, Creator of Heaven and
Earth, And in J E S U S - C H R I S T
his only Son, our Lord, who was
conceiv'd by the Holy Ghost, born
of the Virgin Mary, suffer'd under
Pontius Pilate, was crucifi'd, dead,
and descended into Hell :
the third day he rose again, from the
dead, and ascended into Heaven, sits
at the right hand of God the Father,
from thence he shall
judge the living and the
dead in the Holy Ghost,

A Morning-Exercise. 105
the Holy Catholick Church, the
Communion of Saints, the Forgive-
ness of sins, the Resurrection of
the Body, and Life Everlasting.
Amen.

Vouchsafe, O Lord, to keep us
this day without sin.

Have mercy on us, O Lord, ha-
ve mercy on us.

Let thy mercy, O Lord, be our
help, as our hope is in thee.

Lord, hear my Prayer, and let
my supplication come to thee.

The Prayer.

O Father Almighty, who hast
brought us to the beginning of
this day : save us by thy power, that
we fall not this day into sin : but that
our words, thoughts and works may
be directed to increase thy Justice.
Thro J E S U S - C H R I S T our Lord
Amen.

Another Prayer.

O God, who by
thy Providence vouchsafest
thy holy Angels for our

grant, we humbly beseech thee; that we may always be defended by them, and eternally rejoice with them. Thrô our Lord. &c.

May our Lord bless us, and preserve us from all Evil, and bring us to Life Everlasting: and may the souls of the Faithful departed, by the Mercy of God, rest in Peace. Amen.



A METHOD OF HEARING MASS.

There is no Oblation more war-
rantable, or satisfaction greater for the
remission of sin, than to offer up
our selves purely with the Obla-
tion of the Body and Blood of IESUS
CHRIST in the Mass and holy Com-
munion. Tho. à Kempis, de Imit.
lib. 4. c. 7.

A Prayer before Mass.

O Most Clement Father of Mercy, who hast bestow'd not only once thy dearly beloved Son to die upon a Cross for Man's Redemption: but would'st that his Oblation, so infinitely acceptable to thee, should daily be renew'd in thy Church, to increase in us the fruit thereof: grant us, we beseech thee, so attentively and reverently to be present at this so adorable a Mystery of thy Piety, that we may be able to obtain the participation thereof. Thrô Christ JESUS our Lord, and only Redeemer. Amen.

A Form of directing our Intention before Mass.

O Sacred Trinity, accept this Holy Sacrifice of the most precious Body and Blood of our Lord JESUS-CHRIST, in unioed of that most Holy Sacrifice, which our Divine Redeemer offer'd at his last supper, and upon the Cross, I offer it

to thee by the hands of the Priest, First, to the Honor and eternal glory of thy Divine Majesty; in Acknowledgment of thy supreme Excellency and Dominion over us, and of our subjection and dependance upon thee, as also in perpetual Commemoration of the Death and Passion of our most Merciful Redeemer JESUS-CHRIST.

Secondly, In honor and increase of Glory to all the Blessed Spirits in the Church Triumphant; for the suffering souls in Purgatory; and in particular, for the souls of N. N.

Thirdly, In Eternal Gratitude for all thy gracious Benefits bestow'd on me thy ungrateful Creature; and in satisfaction for my sins, and for those of all the Faithful as well living as dead.

And finally, for the obtaining of *such or such* a Grace; and in particular for N. N. and for all those, I am bound to pray for.

And thus Rest to the Dead; and *such or such* Grace to know, to glorify thee perfectly in this life, and happily to enjoy thee hereafter, for Eternity. Amen.

From

From the Beginning of the Mass, till the Priest goes up to the Altar, you may say as follows.

O Lord God, Father Almighty, I confess to thee, in the presence of thy holy Angels and blessed Saints, that I have provok'd thy Anger, by committing Evil, both negligently and wilfully, in thy sight. I have sinn'd, Lord, I have sinn'd: I acknowledge my Iniquity: but thou, of thy Goodness, hast promis'd pardon to those that truly repent. Wherefore, behold, I now bow down before thee, and heartily detesting all my Wickedness, with the Penitent Publican, I thus humbly implore thy Mercy: O God, be merciful to me a sinner. Deal not with me, I beseech thee, according to my Iniquities, nor reserve me for everlasting punishments; but according to the multitude of thy tender Mercies, save thy unworthy servant; that I may serve thee all the days of my Life, and join with all the Powers of

to praise thee, to whom belongs all Honor, and Glory, and Adoration for ever. Amen.

When the Priest goes up to the Altar.

A Almighty and everlasting God, look down, I beseech thee, on thy servants here met together in the same Spirit and Faith, and mercifully give ear to the Prayers now offer'd at thy Altar in our behalf. And, as for Me in particular, grant me pardon of all my past Offences: give me a new spirit; that I may carefully observe my own ways; diligently reform whatever is corrupt and sinful; and courageously resist all the Enemies of my Salvation. Give me Patience in all difficulties, Charity to forgive all injuries, and Constancy to perform all duties. Be thou ever with me; direct and govern me both as to Soul and Body. For, behold, I now deliver myself up to thee, and belong to me into thy hands. Let me therefore be thine for ever.

of Hearing Mass.

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At the Gospel.

Lord JESUS-CHRIST, who cam'st from heaven to instruct us in all Truth, and continu'st still daily to teach us by thy Holy Gospels and the Preachers of thy Word: Grant me grace: that I may be wanting in no care necessary for my being instructed in thy saving Truths. Let me be as industrious in my soul's concern, as I am for my body: that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of thy Gospel be the direction of my life; that I may not only know thy Will, but likewise do it, that I may observe thy Commandments, and resisting all the inclinations of corrupt Nature, only follow thee; who art the Way, the Truth, and the Life; For thus only can I be truly thy Disciple; and thus only, O JESUS, canst thou be my Master.

K 11

At the Offertory.

THe Priest now offers to thee,
O God, the bread and wine,
 which are to be bless'd and consecrated
 in to the Body and Blood of thy only Son.
 He offers thee the Holy Victim.
CHRIST JESUS, which he desires thee to accept for thy Honor and our Good.
 I likewise, thy unworthy servant, join with him in making this oblation to thee, desiring thee to accept it, in memory of that free Oblation, which our dear Redeemer made of himself, to become a Sacrifice for our Sins.
 And as for my self, behold I now offer my body, and soul, and all that belongs to me, with these Gifts, upon thy Altar; heartily beseeching thee, that by thy Grace it may be all sanctifi'd this day and consecrated to thy service and Glory.
 Lord, I confess I am a sinner and Nothing; but give me now thy Blessing, and I shall be thine for ever.

When the Priest has wash'd his hands at the Corner of the Altar.

Lord **JESUS**, it was thy infinite Love for Man, and Desire of his salvation, which mov'd thee to leave us thy Body and Blood to be daily offer'd on our Altars; that so we might have a perpetual Memorial of thy most sacred Passion, and by laying before thy Father the infinite value of thy sufferings, we might powerfully move him to grant us all blessings necessary for our salvation.

Behold then, according to thy Holy Ordinance, I now join with the Priest in offering this Holy Sacrifice in remembrance of thy Passion and Death on the Cross. I humbly offer it to the Eternal Father, in adoration of his Sovereign Majesty, and in acknowledgment of his supreme Being: I offer it him in thanksgiving for his Blessings bestow'd on me and his whole Church. I offer it him, that in vertue of thy sufferings on the Cross, I may obtain pardon of all

K. iij.

A Method

the offences I have committed against him; and that, thro' the infinite value of thy merits, I may receive all those helps, which are necessary for my well being here, and hereafter.

Mov'd likewise by the grateful Oblation of this spotless Lamb, and the memory of his Passion, I beseech thee, O God, to pour forth thy Blessings, on thy Church, on this Nation, on my Friends and Benefactors. Shew mercy likewise to my Enemies; be found by those that seek thee; comfort the afflicted; preserve the Just in thy grace and favor; reclaim sinners from their evil ways; help all the Living according to their different necessities; and grant Rest and Peace to the souls of the Faithful departed.

At the Elevation.

I Adore thee, O J E S U S my Redeemer, who wast crucifi'd for the sins of men. I confess thee to be the Son of the Living God. Thou wast once lifted upon the Cross and now, in memory of thy Passion,

Of Hearing Mass.

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is thy Body and Blood daily offer'd up under the forms of Bread and Wine. Have mercy on me, Dear J E S U S, and grant that thy Sufferings and Death may not be lost on me thro' my Wickedness or Neglect. This thy Sacred Blood was shed for my Redemption: O grant by this thy Mercy, I may rather choose to lay down my life, and shed my Blood, than wilfully offend against this thy infinite Goodness.

After the Elevation.

I Love thee, Dear J E S U S, the Savior of my soul, who diedst on the Cross a Sacrifice for the sins of the whole World. I most firmly believe, that, by vertue of Consecration, thou, Lord, true God and true Man, art really present, in a most wonderful manner, on the Altar. I believe thou art here present, who art the assured Hope, and only salvation of sinners; who art the sovereign Remedy of all our Necessities, the Comfort in our Troubles, and Support in our Distress.

Hallow'd be thy Name, my sweet Savior JESUS-CHRIST, and may all creatures give thee praise, for that Infinite Love which brought thee from Heaven, to offer up thy self on the Cross for our Redemption.

Hallow'd again be thy Name, most Blessed JESUS, [for that infinite Love, which mov'd thee to leave us, in this Venerable Sacrament, thy Body and Blood under the forms of Bread and Wine, so to become our daily Oblation, and renew in us the memory of thy Death and Passion.

O Lamb of God, who tak'st away the sins of the world, have mercy on us, and grant us thy Peace. Look on us with the eyes of Compassion, and heal all our Infirmities. Behold I am miserable, weak, and subject to sin: but, if thou wilt, thou canst make me whole. Be now to me a Savior, and give me thy Grace, whereby I may conquer all my evil Inclinations, and serve thee more faithfully to the end of my Life.

Refresh my soul with this spiritual and heavenly Food, and strengthen

me continually with thy assistance, that neither in life nor death I may depart from thee, nor ever be depriv'd of thy Grace and Blessing, who livest and reign'st with God the Father, in the Unity of the Holy Ghost, one God, world without end. Amen.

At the Communion.

NOW the Priest receives this holy Banquet: but as for me, I am unworthy to partake of it. I am most unworthy. Lord, thou should'st enter under my roof: but since, by thy word, thou wast pleas'd, even absent, to heal the Centurion's servant, speak now the word, and my soul shall be heal'd.

I acknowledge thee to be the Bread of Life, who cam'st down from heaven to be the food of our souls, and that whoever eats of this Bread, shall live for ever. I wish I were truly dispos'd to partake of it, as I ought; that so my soul might be refresh'd and comforted. Despise not, I beseech thee, this my Desire, and that

I am frail and weak; yet still let my soul be sensible of thy Sweetness. Come then, Lord, and command, that my sinful soul may be heal'd. Preserve me from all Temptation, and from the dangers of my own weakness; and abide with me for ever.

At the Blessing.

May the Blessing of Almighty God, Father, Son, and Holy Ghost descend upon me, and keep me for ever. And thou, O Heavenly Father, accept, I beseech thee, the most humble Thanks, which I give thee for having suffer'd me an unworthy sinner to be present at this Divine Sacrifice; and pardon me all my Distractions and Negligence in this time of Prayer. I offer thee the infinite Merits of thy Son's bitter Passion, to supply all my defects; and beg of thee, thro' him, to grant me that grace, whereby I may be enabl'd to serve thee all my Life. I here purpose this day to watch over my self, and especially to avoid

those wonted failings, into which I so easily fall. And, for all the actions of this day, I here consecrate them to thy Name: for thou art my Lord; and if I live not to thee, I shall be for ever miserable. Be with me therefore, my J E S U S, and protect me for ever. Amen.



SOME DEVOUT EXERCISES

FOR SEVERAL TIMES OF

THE DAY.

*When at Morning, Noon, and Evening
the sign of the Salutation is
given, say.*

THe Angel of God declar'd to
Mary, and she conceiv'd by the
Holy Ghost. Hail Mary &c.

Behold the Hand-maid of our Lord : be it unto me according to thy word. Hail *Mary* &c.

And the Word was made Flesh,
and dwelt amongst us. Hail Mary &c.

Prayer.

I Nfuse, we beseech thee, O merciful Lord, thy grace into our Hearts; that we, to whom the Incarnation of Christ thy Son was imparted by an Angel, may by his Cross and Passion attain to the glory of his Resurrection. Thro' the same Christ our Lord. Amen.

And may the souls of the Faithful, thro' the mercy of God, rest in peace. Amen.



**GOOD THOUGHTS FOR
EVERY DAY**

OF THE WEEK.

Sunday.

O Repose! O Glory Everlasting!
What is it to enjoy you? And
what, to be without you?

Mun-

Munday.

T He hour of death will come.
Then all will be past. Oh!
What would I at that time wish to
have done? Let us now do it, O my
soul, let us now do it.

Tuesday.

A H poor Soul! Thou must come
to Judgment all alone. Thy
Works, thy Words, thy Thoughts
shall be seen of the Saints, of the
Angels, of God; and all shall there
be laid open. Oh! Have therefore
a special care of thy own Good.

Wednesday.

T O burn in Hell-Fire. For all
Eternity. And that with Devils.
O Torment, greater than all tor-
ments!

Thursday.

H E that loses his soul, loses all.
He that offends God, loses
L

his Soul, O Sin, what a loss dost thou bring to us? I detest thee from the bottom of my heart, most detestable Sin.

Friday.

O Sweet J E S U S, to thee do I consecrate my Life, my Desires, my Soul. For me thou wast nail'd on the Cross: for thee will I give my self, and dedicate my self wholly to thee.

Saturday.

O Blessed Virgin Mary, how entirely did you love your son J E S U S! O cause me to love him, and that nothing in this world may ever separate me from his holy Grace.

The use of these thoughts.

Every day, morning and Evening, for the space of an Ave Mary or two, in a most serious and affectionate manner, think upon what is set down for every particular day, and renew the same good;

thought every hour. This may be easily done at all times, and on every occasion, either sitting, standing, walking, working, lying, &c. All sorts of people, tho' never so rude, may be made capable of this Exercise; even children, laborers, servants, and this amidst their employments and occupations, be they never so great, or serious.

A Prayer before studies, Reading of spiritual Books, Catechisms, or sermons.

O God, who hast instructed the hearts of thy Faithful by pouring into them the light of the Holy Ghost: give us by the same spirit the knowledge and tast of those things, that are right and just, and make us always feel that Joy, which is the effect of his holy consolation. Thro' Christ our Lord. Amen.

Another after.

Grant us, we beseech thee, O Lord, the help of thy Grace, that what by thy Instruction we know is to be done, by thy Assistance we

may perfectly accomplish. Thro' Christ our Lord. Amen.

It is a Practice of many devout persons, if they have opportunity, once at least every day, to visit our Savior Christ present in the Holy Eucharist, at which time they may say as follows.

HAil true body born of the Virgin Mary, that truly suffer'd, and was offer'd on the Cross, for mankind; whose pierc'd side yielded water and blood: vouchsafe that we receive thee in the hour of death. O sweet JESUS! O good JESUS! Son of the Blessed Virgin Mary, have mercy on me.

O sacred Feast, wherein Christ is receiv'd, the memory of his Passion renew'd, our minds replenish'd with Grace, and a pledge given us of future Glory.

Sweet JESUS, grant, we may so reverence the Sacred mysteries of thy body and blood; that we may continually feel in our souls the fruit of thy Redemption, Amen.



A

NIGHT-EXERCISE.

IN THE NAME OF THE FATHER, &c.

Invoke the assistance of the Holy Ghost, saying.

COME, O Holy Spirit, fill the hearts of thy Faithful; and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts will be as created anew.

R. And thou wilt renew the face of the earth.

O God, who hast instructed the hearts of thy Faithful by pouring into them the light of the Holy Ghost: grant us, O Lord, that we may by the knowledge of thy will, that are right, and always feel the effect of his Holy Spirit. Christ our Lord.

*Place your self in the presence of God,
and give him thanks for all the bene-
fits, you have receiv'd from him,
particularly that present day.*

O My God, I firmly believe thou art here, thou perfectly seest me, and observ'st all my actions, my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favors, and preserving me from Evil. Blessed be thy Holy Name, and blessed by all creatures be thy Goodness for the benefits, I have ever receiv'd from thee, and particularly this day. May the Saints and Angels supply my defect in rendering thee due thanks. Never permit me to be so base and wicked, as to repay thy bounties with Ingratitude, and thy blessings with offences and injuries.

*Ask of our Lord JESUS-CHRIST
grace to discover the sins, you have
committed this day, and beg of him a
pardon for them.*

O My Lord JESUS-CHRIST, Judge of the living and the dead, before whom I must one day appear to give an exact account of my whole life: enlighten me, I beseech thee, and give me an humble and contrite heart; that I may see wherein I have offended thy Infinite Majesty, and Judge my self now with such rigor and severity, that then thou maist Judge me with Mercy and Clemency.

Examine your self and call to mind the sins, you have committed, by thought, word, deed, and omission, insisting particularly on the failings you are most subject to, and those that are contrary to the resolutions made in your morning prayer.

To do this more easily, consider how you have behav'd your self every hour since your last examination; where, with whom, and in what you have been employ'd; reflecting on your obligations to God your Neighbor, and the obligations of your state, and your bad inclinations; and what you have done for the salvation of your Soul, and your growth in Vertue.

Then conceive a great sorrow for having offended God, humbly ask him pardon, and make a firm purpose, by the assistance of his Grace, never more to offend him. Thus humbling your self in consideration of your failings, say from your heart:

O My God, I detest These and all other sins, which I have committed against thy Divine Majesty. I am extremely sorry, that I have offended thee: because thou art infinitely Good, and sin displeases thee. I love thee with my whole heart, and firmly purpose by the help of thy Grace, never more to offend thee. I resolve to avoid the occasions, use such remedies endeavor to extirpate the roots, confess, satisfy, &c. Have mercy on me, O God, Have mercy, and pardon me a wretched Sinner. In the name of thy beloved Son Jesus, I humble beg of thee to wash me so with his precious blood, that my Sins may be forgiven.

As much as possible, to be in the condition, you desire to be in, at the hour of Death.

O My God, I with a firm Faith believe all the sacred truths, the Catholick Church believes and teaches: because thou hast reveal'd them. And I am resolv'd to live and die in obedience of thy Holy Word, and in the Communion of this thy Church.

I relying upon thy Power, Promises and Goodness, Hope to obtain pardon of my Sins, and life everlasting by the Blood and Merits of thy only Son, and by the intercession of his Blessed Mother, and all the Saints.

I love thee with my whole heart and soul, and desire to love thee, as the Blessed do in heaven. I humbly acknowledge thee for my Creator and last End. I adore all the designs of thy Divine Providence, resigning my self entirely to thy Will.

I also love my neighbor as my self for thy sake. I wish and desire the salvation of all men, and am ready to do for that end, whatever thou requir'st of me.

From my heart I forgive all that have injur'd me, and ask forgiveness of all I have injur'd.

Our Father &c. Hail *Mary* &c. I believe in God &c.

I Confess to Almighty God, to the Blessed Virgin *Mary*, to Blessed S. *Michael* the Archangel, to Blessed S. *John Baptist*, to the Holy Apostles S. *Peter* and S. *Paul*, and to all the Saints; that I have grievously sin'd in thought, word and deed. Thro' my fault, thro' my fault, thro' my exceeding great fault. Therefore I beseech the B. Virgin *Mary*, B. Saint *Michael* the Archangel, B. Saint *John Baptist*, the Holy Apostles St. *Peter* and St. *Paul*, and all the Saints to pray to our Lord God for me.

Almighty God have mercy on us, and our sins forgiven, bring us to life everlasting. Amen.

The Almighty and Merciful Lord give us pardon, absolution, and redemption. Amen.

Lord, to keep us from all sin.

O Lord.

O Lord, be on our side.

Let my prayer.

Let my cry come to thee.

V If it, we beseech thee, O Lord, this habitation; and drive from it all snares of the Enemy: let thy Holy Angels dwell therein, who may keep us in peace, and thy blessing be always on us. Thro' our Lord &c.

O my God Angel, whom God by his supernal Piety has appointed to be my Guardian, enlighten me, keep me, direct and govern me this night.

O Virgin *Mary*, and all you Blessed Saints, pray for us to our Lord, that we may be preserv'd this night from sin and all Evils.

May our Lord bless us, and preserve us from all Evil, and bring us to life everlasting: and may the souls of the faithful, thro' the Mercy of God, rest in peace. Amen.

Into thy hands, O Lord, I commend my Spirit: Lord Jesus receive my soul.



OTHER DEVOUT

PRAYERS.

A prayer to the most Sacred and Blessed Trinity.

O Eternal Father by all creatures to be ador'd, I a most wretched sinner do offer to thee for my innumerable offences, and for the sins of all the world, the bitter Death and Passion of thy Divine Son our Merciful Lord and Savior JESUS-CHRIST. I offer to thee his Labors, his Fastings, all his toilsome Weariness, his Watchings, his Prayers, his Tears, his Humility, his Patience, and his Charity. I offer to thee his suffer'd Contumelies, his Pains, his stripes, and dolorous Wounds. I offer all the drops of his most precious Blood. I offer also the Merits of his ever Immaculate and Pure Virgin Mother, and of all the holy Saints, and blessed spirits in Heaven.

A Prayer to the B. Trinity. 133

O Divine JESUS, my loving Savior, I render thee most humble thanks for thy innumerable Benefits bestow'd on me, tho' most unworthy; for thy miraculous Incarnation and chaste Birth; for thy holy Life and Conversation; for thy most ignominious Death and Passion. Make me, I beseech thee; partaker of thy sacred Merits, and vouchsafe that, by the imitation of thy Vertues, I may be found a living branch in thee, who art the true Vine of everlasting life.

O Holy Ghost, my comforter, I commend to thee my Soul and Body; the whole course and ending of my life. Grant me grace, and true repentance for all my sins, thereby and by thy Infinite Mercy, to be purified from them all, before I depart from my mortal Body. To thee, O my God, I wholly commit my Soul and Body; my Time and my Eternity; my Life and Death. Defend and keep me thy unworthy servant from all Evil, illuminate my Understanding, guide my Will, strengthen my spirit against Pusillanimity, and keep in me an humble Heart, that it fall not

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134 *A Prayer to the B. Trinity.*

into Pride, or Presumption: give me true Faith, firm Hope, with sincere and perfect Charity; that I may wholly delight in thee, that with my whole heart and soul I may love thee, and every way fulfil thy most Blessed Will and Pleasure.

O Holy and Blessed Trinity, God omnipotent, to thee I most humbly commend all my affairs, both spiritual and corporal. I commend to thee my Benefactors, my Kindred, Friends, and Enemies; and all for whom I ought to pray, or who have desir'd me to pray for them. I commend to thee the whole Catholick Church; renew in it, I beseech thee, Purity of life; nourish and keep among the true members thereof mutual Charity: that with their whole hearts and souls they may love thee. Such as do err call them back to the way of truth; extinguish all heresies; comfort and relieve all troubl'd minds and consciences; as also such as are oppress'd either with internal temptations, or corporal calamities. Amen.

A Prayer to the B. Virgin, &c. 135

A Prayer to the Blessed Virgin, as also to the Holy Saints and Angels.

O Blessed Virgin, Mother of my divine Redeemer, have pity on me a most wretched sinner. I devoutly salute and honor thee, O glorious Queen of Heaven, and powerful advocate of all distress'd souls. Obtain for me, I beseech thee, of thy dear Son J E S U S, the remission of all my offences. Obtain for me perfect Charity and profound Humility; true Mortification and Denial of myself. Obtain for me constant Patience, restraining and temperance of my tongue and senses. Obtain for me Purity, Simplicity, and Sincerity of mind; and that I may be one, according to the desire of thy Divine Son, my loving Savior.

All Hail, O immaculate Virgin, of whom C H R I S T J E S U S, the brightness of his Father's glory, would be born; and whom with thy precious milk thou didst feed and nourish. O Blessed Mother of true compassion, assist my weakness in all my tempta-

136 *A prayer to the B. Virgin, &c.*
tions and necessities; in all my perils
of sin; and in the hour of my death:
that by thy powerful intercession, I
may be protected against the dange-
rous assaults of my ghostly enemies,
and obtain the needful help to dy in
the happy perseverance of God's holy
grace.

O ye Angelical Blessed Spirits,
pray for me: and thou especially, my
holy Angel, the faithful keeper of my
soul and body, have thou faithful
care over me. O all ye holy Saints of
God (and thou particularly my B.
Patron N. N.) who have past over
the troubles and vexations of this
exile, and attain'd most happily the
secure resting port of your celestial
Beatitude, I most humbly crave your
protection; help me with your po-
werfull intercession, both now and
at the hour of my Death. Amen.

*A prayer to obtain a fervent love
towards God, our Neighbor,
and our Enemies.*

○ Merciful and divine Redeemer
J E S U S, who hast wash'd us

A prayer to obtain charity. 137
with thy precious Blood; and gi-
ven thy self to Death for us; who
hast been *reputed with the wicked*;
and most cruelly *wounded for our*
iniquities; *bruise'd and abus'd for our*
offences; and *by thy stripes hast made*
us whole: I beseech thee, O Lord,
for this thy ineffable mercy and
charity, to pour into my heart the
sweet heat of thy heavenly grace;
that so the fire of thy charity may
perpetually burn, and work within
me; and that there may always
grow in me such a continual and
never-failing affection of pity, be-
nevolence, and piety, as may ex-
tend itself to all creature, thro'
love and contemplation of thee.

Fill, O Lord, I beseech thee,
my soul, my senses, and desires
with fervent and perpetual charity;
that, in all things, and above all I
may most heartily love thee; and
that, according to thy good Will and
Pleasure, I may love my neighbor
in thee and for thee. Grant me grace,
I humbly beseech thee, that
with all my heart I may, to thy
glory, love, search and advance:

M iij

the salvation, profit, and commodity of every one

Grant me, O Lord, to love my enemies with sincerity, both in word and truth. Take from me all bitterness of mind, wrath, anger, disdain, envy, and whatsoever is against, or contrary to pure and sincere charity: that so in all sincere simplicity of heart, I may have a good opinion of all, may judge no man rashly, but love every one in thee, with holy and hearty affection; and that I may shew them, both in words and works, all sweetness, all clemency, and true love.

Acts of Faith.

Omnipotent and Eternal God, who hast given me an understanding to know thee, and a will to love thee, I here protest before thy sovereign Majesty, that with a firm faith, I do believe what thy Catholick Church, inspir'd by the Holy Ghost, proposes to be believ'd: to which I entirely submit, as being reveal'd to her by thee: which there-

fore I embrace, profess, and by thy grace shall persevere in it untill my dying day.

And I do utterly disclaim, and disavow what this thy Beloved Spouse, the Holy Catholick Church, condemns. This is the Faith, which I profess, and wherein I desire to be found at the hour of my death, and at that dreadful day of doom, to be then judg'd accordingly.

Acts of Hope.

All my hope and confidence is in thy mercy, my loving God; and in the sacred merits of my Divine Redeemer *J E S U S*, by whom I hope for remission of my sins; and humbly trust in his great goodness to continue in thy grace to my life's end; and to praise and glorify him with thee, O Eternal Father, and with the Holy Ghost for all Eternity: *this my hope is laid up in my bosom.*

And altho' thro' human frailty I daily offend thee; yet I hope, most gracious Lord, by thy divine assistance to amend, and to gain

more strength and constancy against my ghostly enemies. O Lord of infinite mercy, to whom a sorrowful and repenting heart is always a grateful sacrifice, altho' the multitude of my sins, and great ingratitude might tempt me to despair, yet certain I am, my merciful God, that *a contrite and humble heart thou wilt not despise.*

Acts of the Love of God.

WHo am I, my Sovereign Creator, and who art thou; who thus imposest so expressly on me a command to love thee? Was it not sufficient for thee, my God, to permit me so to do? And was it not thy abundant goodness to permit thyself to be belov'd by so poor and so wretched a heart as mine, and with thy grace thereunto to enable me?

Wherefore seeing that it is thy command, my God, I will obey: and, tho' a wretch and unworthy sinner, I here in thy presence protest that I will love thee with my whole

And from henceforth I choose thee for ever to be the chief and sovereign object of all the purest affections of my heart; the accomplishment of whose blessed Will I prefer before all that is in heaven or earth; yea, and my dearest life I would most gladly employ to testify this my love, and due homage unto thee.

O Dear J E S U S, King of eternal beauty and heavenly glory, I desire no other inheritance but thee. O divine keeper of my soul, take thou possession of this my heart, which was created for thee, and pierce it with a thousand wounds of pure love, that I may sweetly languish with wholesome sorrow for my having so much offended thee.

The Prayer.

OMnipotent and Eternal God: give us, we beseech thee, increase of Faith, Hope and Charity: and that we may deserve to obtain what thou dost promise, make us

142 *Prayers for a happy Death.*
love what thou commandest. Thro'
our Lord and Savior JESUS CHRIST.
Amen.

*A prayer to obtain a happy and
blessed Death.*

O Living JESUS, the well-spring
of pity, and fountain of endless
mercy, I humbly beseech thee to give
me grace so to spend this transitory
life in vertuous and holy exercises;
that when the day of my death shall
come, tho' I feel pain in my body,
yet I may find comfort in my soul,
and with faithful hope of thy mercy,
in due love towards thee, and cha-
rity towards all others, I may, thro'
thy grace, depart hence out of this
vale of misery, and hasten to that
glorious country, wherein thou hast
bought us an inheritance for ever
with thy most precious blood. To
thee therefore, my Divine Redeemer,
who by thy bitter Passion hast tri-
umph'd over death (the due punish-
ment of our sin) I consecrate the
remainder of my life, together with
all the pains and agony of my ap-

Prayers for a happy Death. 143
proaching death. O grant, I beseech
thee, that the last moment of my life
may be entirely devoted to thy glory,
and that I may breath forth my soul
in the happy act of true divine love,
and perfect charity; in due honor
and homage to thy Eternal Father,
as also in true conformity to that
divine and holy spirit of thy last
sacred prayer upon the Cross: con-
cluding this my uncertain mortal
moment with those sanctifi'd words:
*Into thy hands, O Lord, I commend
my spirit.* O grant, Dear JESUS,
thro' thy infinite merits, and endless
Mercy, that then my soul may hear
from thee that joyful saying to him,
who had the happiness to dy upon
Mount Calvary with thee: *This day
thou shalt be with me in Paradise:*
there to praise, and glorify thee, with
the Father, and the Holy Ghost,
three Persons, and One living God;
world without end. Amen.

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* *

*The same petition unto Blessed
S. Joseph.*

BY the merits of thy beloved, and sacred Mothers Spouse, Holy Saint *Joseph*, and my hopeful advocate, grant, Divine J E S U S, I beseech thee, that what, thro' my own great unworthiness, I am not able to obtain of thee; may by his powerful intercession be mercifully granted to me: who livest and reignest in glory with the Father, and the Holy Ghost, for ever, and ever. Amen.

*An Exercise in preparation for death,
which may be us'd every day.*

1. **M**Y heart is ready! O God, my heart is ready; not my will but thine be done. O my Lord, I resign my self entirely to receive death, at the time, and in the manner, it shall please thee to send it.
2. I most humbly ask pardon for all my sins committed against thy Sovereign Goodness, and repent me of

Prayers for a happy Death. 145
of them from the bottom of my heart.

3. I firmly believe whatsoever the Holy Catholick Church believes and teaches, and by thy grace will dy in this belief.

4. I hope to possess eternal life, by thy infinite Mercy, and by the merits of my Savior J E S U S C H R I S T.

5. O my God, I will love thee, as my Sovereign Good, above all things, yea even to a contempt of all things. I will love my neighbor as my self, and pardon him with all my heart.

6. O my Divine J E S U S, how ardent is my desire to receive thy Sacred Body! And that I may communicate spiritually, I unite my self to all the communions, which shall be made in thy Holy Church, even to the end of the world, especially, at the hour of my death.

7. Grant me grace, my Divine Savior, to expiate all the sins I have committed by my senses, in applying to my self thy blessed merits, the holy unction of thy precious Blood.

146 Prayers for a happy Death.

8. Holy Virgin, Mother of my God, defend me from my Enemies, and present me to thy Divine Son.

9. Glorious St. Michael, my Holy Angel Guardian, my B. Patrons, interceed for me, assist me in this my last dreadful passage.

10. O my God, I renounce all temptations of the enemy, and generally whatsoever may displease thee. I adore and accept thy Divine Judgments upon my soul; and most entirely abandon my self to them, as most just and equitable.

11. O J E S U S, my Divine J E S U S, be to me J E S U S. O my God, hiding my self with an humble confidence in thy lovely Wounds, I render my soul into thy Divine Hands: receive it into the bosom of thy mercy. Amen.

The Rosary of our Blessed Lady.

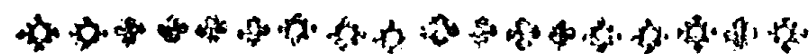
THe five Joyful Mysteries. 1. The Annunciation of the Angel Gabriel. 2. The Visitation of S. Elizabeth. 3. The Nativity of our Lord. 4. The Presentation in the Temple.

The Rosary of our B. Lady. 147

5. The finding of the Child J E S U S disputing with the Doctors.

The five sorrowful, 1. The prayer in the garden. 2. The whipping at the Pillar. 3. The crowning with Thorns. 4. The carrying of the Cross. 5. The crucifying and death of our Savior.

The five glorious, 1. The Resurrection of our Lord. 2. His Ascension. 3. The coming of the H. Ghost. 4. The Assumption of our B. Lady. 5. Her Coronation and Exaltation above all the quires of Angels.



A P R E P A R A T I O N

T O C O N F E S S I O N.

NOe was an hundred years preparing the Ark to save himself from the Flood, and shall I think much to employ one hour in preparing my self to receive my B. Savior, and to secure my poor soul?

*A Prayer before the Examination
of Conscience.*

Most gracious Lord, who, of thy infinite love and mercy towards mankind, hast ordain'd in thy Church the Sacrament of Penance, as a sovereign remedy, to heal our spiritual wounds, purge us from the uncleanness, wherewith after Baptism we have any way defil'd our Souls: Look down upon me, an ungrateful sinner, who, having many ways most grievously offended thee, purpose, thro' thy grace, to fly to this Sacrament for my remedy; and in obedience to thy Divine Ordinance, confess my sins to thy Minister, hoping thereby, that, according as thou hast promis'd, I shall receive a full and perfect absolution from them.

Give me grace therefore, O Lord, that as of thy goodness thou hast inspir'd into my heart this holy resolution, so I may with due reverence, contrition and sincerity perform the same to

An Examination of Conscience. 149
the glory of thy Holy Name, and full forgiveness of all my sins. Open the secrets of my soul to me, O Lord, and make me know all my sins and iniquities whatsoever. Give me a perfect Sorrow and hearty Contrition for them, and Grace to confess them to my spiritual Physician, plainly, sorrowfully and sincerely, with a firm and constant purpose to endeavor the amendment of my Life hereafter, thro' thy gracious help and favor, my only Redeemer and Savior JESUS CHRIST, who with the Father, and the H. Ghost livest and raigest one God forever.
Amen.

A Short Examination of Conscience.

COMMANDMENT II.

1. **D**oubted in matters of Faith.
2. **P**resum'd of God's goodness.
3. Despair'd of his mercy.
4. Not exercis'd acts of the love of God.

150 *An Examination of Conscience.*

5. Born overmuch love to creatures.
6. Been asham'd of things that concern'd God's honor and service.
7. Omitted my daily prayers, or been voluntarily distracted in them.
8. Neglected good inspirations.
9. Not call'd to God for help in my corporal or spiritual necessities.
10. Not thank'd God for his benefits, especially those he has bestow'd on me in particular.
11. Made a sacrilegious confession, by concealing a mortal sin, or want of true sorrow or of a firm purpose of amendment.
12. Not resign'd my will to the will of God in crosses and afflictions.
13. Receiv'd the Holy Eucharist, or any other Sacrament, in mortal sin, or without due preparation.
14. Us'd any kind of superstition.
15. Read or kept forbidden books.
16. Jested at the ceremonies of the Church, or other Holy things.
17. Talk'd, gaz'd, or laugh'd in the Church.
18. Contemn'd, or laugh'd at devout and vertuous persons.

An Examination of Conscience. 151

COMMANDMENT II.

1. **S** Worn falsely or rashly.
2. **S** Blasphem'd God or his Saints.
3. Not reprehended swearers, or blasphemers, when I ought.
4. Curs'd my self, or others.
5. Anger'd others so far as to make them swear or blaspheme.
6. Broken my vows.

COMMANDMENT III.

1. **N** Ot heard Mass with attention, devotion, and reverence on Sundays and Holy days.
2. Done, or made others do any servile work, or bought or sold on those days, without necessity.
3. Spent those days in Idleness, or worse.
4. Neglected to hear Catholick sermons and Catechisms.
5. Omitted to say my Mattins, Evening song, or other Devotions.

COMMANDMENT IV.

1. **N**ot honor'd my Parents, or Superiors.
2. Despis'd them.
3. Spoken contemptibly of, or to them.
4. Taken pleasure to vex them.
5. Disobey'd them.
6. Been troubl'd, peevish and impatient, when told of my faults, or corrected by them.
7. Scorn'd their good advice, or censur'd their proceedings.
8. Not lov'd them.
9. Not pray'd for them.
10. Murmur'd against them.
11. Curs'd them or wish'd them harm.
12. Not been solicitous for those under my charge in duly providing for soul and Body.

COMMANDMENT V.

1. **N**ot endur'd any thing contrary to my inclinations.
2. Suffer'd my self to be carry'd away

- by the motions of wrath.
3. Given injurious language.
4. Born hatred or malice.
5. Desir'd revenge, or taken pleasure in the thought thereof.
6. Threaten'd, or struck others.
7. Desir'd my own, or another's death.
8. Not forgiven injuries.
9. Refus'd to salute, or speak to any neighbor out of Aversion.
10. Given others ill example by *such* and *such* things.
11. Induc'd or entic'd others to sin by command, threats, counsel, consent, praise or flattery, not speaking, or not hindering when I might and ought, or by any other means.
12. Expos'd my self to danger of sin by *such* and *such* ways.

COMMANDMENT VI. AND
IX.

1. **T**Aken pleasure in unchaste thoughts or desires, or in the sight of immodest objects.
2. Utter'd, or read, or given ear to, or not hinder'd immodest words, verses, discourses, books, or songs,

3. Kept, lent to others, or not suppress'd dishonest books.
4. Touch'd my self or others, or kiss'd them unchastly.
5. Committed adultery or any other impurity.

COMMANDMENT VII. AND X.

1. **S** Toln, or wrongfully detain'd, or dammag'd another's goods really or in desire.
2. Comitted sins of usury.
3. Cheated others by deceitfull bargains, weights, or measures; or by putting off false money, or bad wares; or by any other way.
4. Not restor'd as I was oblig'd.
5. Not paid my debts.
6. Ventur'd at play too great a Sum.
7. Not fullfill'd my promises.
8. Desir'd my neighbor's goods.
9. Not pittied, but slighted the poor in their necessities.
10. Not lent to those that want.
11. Not given Alms.

COMMANDMENT VIII.

1. **B** Orn false witness.
2. Call'd one by injurious names.
3. Taken away the good name, or lessen'd the esteem and reputation of another, either. 1. by saying something false. 2. or by reporting as true what is doubtful. 3. or by revealing some secret sin or defect.
4. Delighted in hearing others ill spoken of, or griev'd to hear them well spoken of, either out of Hatred, Envy, or Curiosity.
5. Believ'd rashly, or not endeavor'd to hinder injurious reports.
6. Not spoken of anothers sin when I was oblig'd.
7. Disprais'd others.
8. Sow'd discord.
8. Judg'd rashly.
10. Interpreted the doings or sayings of others in the worse part.
11. Conceal'd the truth to the prejudice of another.
12. Told lyes.

136 *An Examination of Conscience.*

*The greatest part of the Capital sins
has been examin'd in the Com-
mandments: here follow those
that remain.*

1. **T**Aken pleasure in thinking too well of my self, or hearing my self prais'd.
2. Desir'd, or sought the esteem of men, saying or doing something for this intent.
3. Attributed to myself the goods I have not, or by hypocrisy made my self appear more vertuous than I am.
4. Conceited my self fit for things above me.
5. Contemn'd, or disprais'd others, the more to exalt my self.
6. Griev'd at my neighbor's prosperity or rejoic'd at his harm.
7. Not acknowledg'd my faults; or endeavor'd to cover them by false excuses.
8. Brag'd of a sin.
9. Been obstinate in my own opinion.
10. Been ungratefull to my friends and Benefactors.

An Examination of Conscience, 157

11. Eaten or drunk to excess.
12. Yielded to sensuality.
13. Broken the fasts commanded by the Church, either. 1. By not abstaining from forbidden meats. 2. Or by eating more than one meal. 3. Or before the time.
14. Eaten flesh on days of abstinence.
15. Had an aversion from things that concern the service of God.
16. Defer'd the amendment of my life, or by inconstancy in my good resolutions, immediately desisted after having begun it.
17. Neglected the means of salvation or of Christian perfection, as the Sacraments, prayer, good works, &c.
18. Neglected the duties of my vocation.
19. Indulg'd my self in overmuch ease.
20. Chosen rather to do nothing than be employ'd in any commendable exercise.
21. Spent overmuch time in play and useless employments.

A Prayer out of S. Augustin after the Examination of Conscience, and before Confession.

BEhold, O God, the foul and odious stains of my delinquent soul, which I neither will, nor can, hide from thee. The remorse of Conscience even now begins my pains in part of punishment for them, to which the eternal torments of Hell are justly due; yea far inferior are they to my desert: it greatly therefore does astonish me, dear Lord, so frequently to feel this gnawing worm of sin, and yet to retain such wilful malice thereunto. My frailty bears me down, and oppresses me under the heavy burthen of my iniquity; and yet I seek no ease or remedy. My life consumes in languishing sighs: but I amend not my sinful manners. If thou shalt but punish, I no longer subsist. I confess when actually chastis'd for my offences: but thy visiting me being past, I no longer remember my repentance. So long as the rod

A Prayer after the Examination &c. 159
remains in thy hand to strike, I promise much: but if thou suspend the blow I perform very little. If thou but touch me, I cry for pardon and mercy: but if thou dost spare me, I immediately provoke thee again to strike. O my God, my Lord, I confess to thee my frailty and great misery. I implore thy gracious clemency, in which is all my hope for either grace or pardon. Grant me this, O Merciful God, tho' I am most unworthy thereof: and seeing that without desert thou hast vouchsaf'd to draw me out of nothing, to make this my humble petition now to thy divine and glorious Majesty, vouchsafe also, I most humbly beseech thee, by the purity of thy conception, by the humility of thy birth, by the painful labors of thy life, and by all the great torments and ignominious confusions suffer'd at thy dolorous death, to grant me thy most gracious pardon, O my Sovereign Lord, my God, and only Redeemer. Amen.

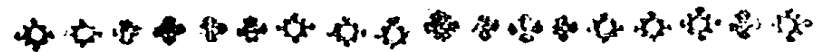
O my dread Lord, my God, I most heartily repent for having of-

166 *A Prayer after Confession.*
fended thee, whom I love with my whole heart and soul. I firmly purpose (thy heavenly grace assisting me) never more to consent to my former grievous trespasses against thee: but humbly and contritely to confess them, to perform my impos'd penance, and to undergo due punishment for the same, thro' thy grace and assistance. Amen.

A Prayer after Confession.

O My Lord and Savior J E S U S. having now, thro' thy gracious goodness, disburthen'd my conscience of the guilt, wherewith it was oppress'd; and, in the humblest manner I could, unfolded all the sins, I could possibly think of, to thy Minister my Ghostly Father, I humbly beseech thee, let this my confession be grateful and acceptable to thee, by the merits of thy Virgin Mother, and all thy glorious Saints. And whatsoever has been wanting to me now, and at other times, of the sufficiency of contrition, of the purity and integrity of confession, let thy Piety and

A Prayer before Communion. 167
Mercy supply; and according to the same, vouchsafe to account me more fully and perfectly absolv'd in Heaven; who livest and reignest World without end. Amen.



A P R E P A R A T I O N

T O C O M M U N I O N.

MOyses made the Ark of impetribble wood, which he gilded over, to keep Manna in it: and I presume to place the true Manna (of which that other was but a figure) in my breast, corrupted with sin, and void of all virtues and good life.

Approach with Faith, with Fear, and with Love, viz, of God and your Neighbor. S. Greg.

*A Prayer of S. Thomas of Aquin
before receiving.*

A Almighty and Eternal God, behold how I come to the Sacrament of thy only-begotten Son our Lord

O. iij

162 *A Prayer before Communion.*

JESUS-CHRIST. I repair as one being sick, to the Physician of Life; as one unclean, to the Fountain of Mercy; as one poor and needy, to the Lord of Heaven and Earth. I beseech thee therefore, of the abundance of thy infinite bounty, that thou wouldst vouchsafe to cure my Infirmary, to wash my Filth, to enlighten my Blindness, to enrich my Poverty, to cloath my Nakedness; that I may receive the Bread of Angels, the King of Kings, the Lord of Lords, with so great Reverence and Humility, with so great Contrition and Devotion, with so great Purity and Faith, with such good Purpose and Intent, as is expedient for the health of my soul. Grant me, I beseech thee, not only to receive the Sacrament of our Lord's Body and Blood, but the thing and virtue thereof. O God most meek, grant me so to receive the Body of thy only begotten Son, our Lord JESUS-CHRIST, which he took of the Virgin Mary; that I may deserve to be incorporated with his mystical body, and accounted amongst the mem-

Prayers after Communion. 163

bers thereof. O most loving Father, grant me for ever, with unvail'd face to behold thy beloved Son: whom now cover'd under the humble vail of these consecrated species I intend, by thy merciful Goodness, to receive, who together with Thee and the Holy Ghost three Persons and One only God lives world without end. Amen.

Receiving, say with the Priest thrice.

Lord I am not worthy, thou shouldst enter into my house: but only speak the word, and my soul shall be heal'd.

S. Thomas of Aquin's prayer after receiving.

I Give thee thanks, O Holy Lord, Father Omnipotent, and Eternal God, who hast vouchsaf'd to replenish me a sinner thy unworthy servant, thro' no merits of mine, but by the only vouchsafing of thy Mercy, with the precious Body and Blood of thy Son our Lord JESUS-CHRIST. I beseech thee

that this Holy Communion may not render me worthy of punishment, but may be a wholesome intercession for Pardon. Let it be a riddance of all my vices, a driving out of concupiscence and lust, an encrease of charity, patience, humility and obedience, a firm defence against the snares of all enemies visible and invisible, a perfect quieting of my motions both carnal and spiritual, a firm adhering to thee one and true God, and a happy consummation of my end. And I beseech thee that thou vouchsafe to bring me, a Sinner, unto that ineffable feast, where thou with thy Son and the Holy Ghost art to thy Saints the true light, full satisfaction, everlasting joy, and perfect felicity. Thro' the same Christ our Lord. Amen.

Another to our B. Savior

I Adore and worship thee, and give thee humble and hearty thanks, most merciful Lord JESUS, CHRIST, who hast vouchsaf'd to admit me to the noble and life giving

feast of thy most holy table. Unhappy wretch that I am, too negligently have I prepar'd my self, too unworthily have I receiv'd thee. Lord, have mercy on me and forgive me. I commend that which I have done to thy divine heart, there to be amended and made perfect.

Forgive me, Dearest Lord, I beseech thee, and give me thy grace to amend my life, and to refrain from my former offences: which I utterly detest, and thro' thy grace do firmly purpose never more to offend thee. Especially, O my merciful and benign Savior, give me grace to withstand the temptations, wherewith I am most grievously infested (*such and such.*) And as I hope and firmly purpose by thy divine grace and assistance, to refrain from consenting to any mortal sin; which I most humbly beg of thee to preserve me from, whilst I live: so will I, by thy goodness, continually strive against my venial sins and imperfections. Which that I may the better perform, grant me grace, my sweet Savior, to perfe-

vere in examining my conscience every night ; and every morning so happily to begin the day , by offering thee the first fruits of all my actions , that the rest of it may always be employ'd to thy glory.

Deliver me , O merciful J E S U S , from the evils of this day , and the rest of my life ; and guide my feet in the ways of peace. Strengthen my resolution of embracing with gladness the opportunities of good , (*such and such*) and of carefully avoiding all occasions of sin , especially those which I have found by experience to most endanger my soul (*such and such.*) Make me diligent in the duties of my condition ; and in all crosses and afflictions to submit my self to thy Divine Will and Pleasure. Let thy blessing be on all my actions , and thy grace direct my intentions ; that the whole course of my life , and the principal design of my heart , may always tend to the advancement of thy Glory , the Good of others , and the eternal Salvation of my own soul. Amen.

Conclusion.

C ONvert , O Lord , all wicked sinners ; call to the true Faith all Hereticks and Schismaticks ; enlighten the Infidels , who do not know thee ; help all that are in great necessity ; relieve all that have commended themselves to my prayers ; have mercy on all my parents , friends , and benefactors , as also on all those for whom I am bound to pray. Let thy blessing be upon this place , with humility , peace , charity , purity and conformity to thy blessed Will ; that we may amend , fear , and faithfully serve , love , and please thee. Lord be merciful to all people , for whom thou hast shed thy precious Blood. Grant to the living forgiveness of their sins , and peace ; and to the faithful departed rest and everlasting life. Amen.

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CERTAIN CONSIDERATIONS

To be ponder'd at leasure, especially on Sunday and Holy-day Mornings

Of the true end of Man.

MAN is made to love and to serve God, and thereby to obtain his own beatitude. Our very heart assures us of this certain truth, which being made for God, finds no true rest, but only in its proper center. *Thou hast created us, O Lord, for thy self, says S. Augustin, and our heart is unquiet, until it repose in thee.* Yea, plain experience makes it manifest: for neither could *Alexander the Great* be content with his glorious conquest of the world, together with all other temporal felicity: Nor *Salomon* with all which either his soul could possess or desire for the full content

Of the true End of Man. content both of his body and mind: all which in the end, he confess'd to be but vanity and affliction of spirit. And *Alexander* did no less; who wept when he was told that there were no more worlds for him to conquer; the satisfaction of what he had done, gave him so small content.

We being therefore made only for God; let us be only his, and give our selves entirely to him, performing what according to our end we are made for. For as the soul is made to give light, the fire to heat, and salt to season; to which end should they not answer, to what purpose remain'd they in the world, but with insipid salt to be cast forth (as *JESUS-CHRIST* says) upon the dunghill? And so likewise if we correspond not to our end, What can we justly expect, but our own destruction?

But dost thou, my soul, now act according to the end of thy creation? Are all thy actions directed to the glory of God? O how far am I from it? And therefore how fruitlessly do I employ both my time and labors;

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and what a reproach will it be to me
one day for so shameful a sin,
unless I do speedily amend ? For,
wherefore do I occupy the ground,
who ought much rather, with the
barren figtree of the Gospel, to be
cast into the fire ; unless I do speedily
amend. *Luke 13.*

*Our main great affair in this world
is to save our souls.*

O Strange and stupid folly of man,
to spare no cost , pains , nor
diligence for meer worldly vanity ;
and to want courage and resolution
to labor for eternal salvation , for
which least care or industry is taken !
Any loss whatsoever troubles us :
but we are insensible of loosing
our own dearest soul. We find
upon our accompts great expences
for our bodily commodities ; so much
for feasting and curiosity in diet ; so
much in pastime and gaming ; so
much in pleasure, or to preserve some
temporal interest : so much to Phi-
sicians and Apothecaries for our
corporal health : but little or nothing

The great affair of this world. 171
for the spiritual health of our in-
firm and much diseas'd soul ,
as if it were to dy and end
as does the soul of a beast. O
what true brutality is this in vain-
worldly, and voluptuous men , thus
to prefer Earth before Heaven ,
misery before beatitude , their cor-
ruptible body before their immortal
soul , and this uncertain moment
before an Eternity of bliss and ne-
ver ending happiness ! A serious re-
flection upon so great a folly should
give us Warning , that whilst it is the
acceptable time , and the days of
health , we ought to prevent our
eternal misery,

Of the divine presence of God.

W Ho is a Christian, must both
believe, and religiously adore
Almighty God , as truly present and
really acting in the very center of
our soul. For in him we both live,
and move in all we do : and there-
fore much greater confusion a

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thousand times, needs must it be to us, that our many and great disloyalties should lie more open to his divine view, than were they expos'd upon a publick stage to the eyes of all the kings and people of the World. And yet, O senseless and wretched man, to fear and be so much asham'd to commit in the sight of a mortal man, that, which he most impudently fears not to do in the sight of God, who immediately in just revenge may command the Earth to open, and swallow him down alive both body and soul into the eternal tormenting flames of Hell! Which if we desire to avoid, let us deeply imprint this Christian verity in our souls by a serious and frequent reflection of this overseeing divine presence of God in all both our actions and thoughts, whereof we are to give to him an exact accompt, even to the least idle Word: and hereafter receive an everlasting reward, or punishment according to due desert. Use often this holy practice whilst you have time, and fear to offend,

The small number of the Elect.

THis truth exceedingly terrible, is grounded upon the words of **JESUS CHRIST** saying, *that the gate is Wide, and the way broad which leads to death, and many walk therein; but the gate unto life is narrow, and few do find it. Many are call'd but few are chosen.* God himself has said it, and therefore it must be true.

The figures of this divine truth, doe well confirm it; and by the holy Fathers they are so expounded: As that infinite number perishing in the Deluge; eight persons only escaping it in *Noe's Ark*. And secondly, of eighteen hundred thousand Israelites, who went out of *Egypt*, two only of them liv'd to go into the land of promise. These are esteem'd by the holy Fathers true figures to represent to us the small number of the elect. Which ought not to seem incredible, considering the small number of Christians in comparison of all the rest And even

174 *The Small number of the Elect.*
amongst the Christians, how few are truly vertuous, or love God as they ought, or live according to their calling?

This well consider'd, how ought we to tremble, least our unhappy lot should be, to be excluded out of this blessed little company of the Elect? Which to prevent, by S. Paul's advice, let us *Work in fear and trembling our salvation*. O What would not a damn'd soul now wish to have done, whereby to have escap'd those eternal flames! Let us do now, what at the hour of our death we should undoubtedly wish to have done: and, according to S. Peter, let us *employ all our sollicitude and labor to secure our salvation by good works*. Let us frequently renew the promise and protestation, which we made in Baptism to renounce the Devil and all his works, the Pumps and vanities of the world, to follow our Christian maxims, and to imitate the holy virtues of JESUS-CHRIST.

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Of true purity of intention.

THE greatest secret of Christian perfection, is the right directing our intention in all we do: it being the intention which gives our actions their price and value. If it be good, the action will be meritorious; if vicious, the act will be no less: give a thousand pounds in alms, yet with some bad intention, as out of the motive of vanity; all that alms is not only lost to your soul, but the action also is sinful, and deserving punishment from God: whereas one penny given for his love, will merit eternal reward. Wherefore *whether we eat, or drink, or what else soever we do let us do it with a pure intention for the glory of God*. This was the perfect practise of JESUS-CHRIST, who had no other end nor intention in all he either did or said, but purely his eternal Father's glory. And have we then not great reason to frame all our actions upon so divine a model? *my food is to do the Will of my Father.* Jo. 4.

*Who suffer persecution for justice sake,
are beatifi'd by JESUS
CHRIST himself.*

THe soldier seeks no privilege above his Prince or General, nor is the servant more than his Master. Now our divine Redeemer having led us the way thro' all manner of persecution, why should we, despicable worms and criminal offenders, be troubl'd or refuse cheerfully to follow him thro' combats of suffering, and persecution, so incomparably easier in comparison of what this great Lord of glory and innocent lamb of God has suffer'd for our sakes? For are our persecutors more cruel, barbarous, or inhumane than were his? Have they so greatly injur'd, mock'd, scorn'd or affronted us, as they did him? Have they spit or struck on our faces, as they did on his? Have they by false calumny taken away our honor, and sought our death and destruction, as they did his? Oh no, no such outrageous injuries

have been offer'd us, and therefore it would be most unworthy for a member of so suffering a head, to be so very nice and delicate, or much troubl'd, at small and little injuries.

Finally, what other perswasion need we, to suffer with all cheerfulness, than is the very conclusion of this Beatitude in these words? *exult ye and rejoice, because your reward is very copious in Heaven: this reward being the beatifical vision of God for all Eternity.*

*Reflections upon the dreadfull
Eternity.*

ONe good consideration of Eternity makes all temporal felicity contemptible, (says S. Greg.) Yea that very thought of Eternity gives also courage to bear patiently all persecution, and the afflictions of this miserable life: and will make us say with S. *Augustin*: Here cut, here burn, here do not spare me, Lord, so that thou spare me but Eternally. A serious reflection upon Eternity is a sovereign remedy against all sin:

178 *Reflections upon Eternity.*

for who would presume to offend God, if he well consider'd that by his sin he forfeits an Eternity of all beatitude, and engages himselfe to the endless torments of Hell?

A good reflection upon Eternity is capable to make us admire, adore, and love God's Mercy, and dread his Justice: His Mercy in rewarding so little service done him in this world, with everlasting recompence in the other: and his justice in punishing with eternal torments one mortal sin committed only in thought. O that this wholesome thought of Eternity could take so deep a root in our souls, as never to be pluck'd from our thoughts! For what is Eternity, but the measure of a present and perpetual during without end? Imagine a thousand millions of years; yea as many millions of years; as there have been moments from the beginning of the world, and shall be till the end thereof; and then you may truly say how all that is nothing in comparison of Eternity, which is to last so long as God is God. And so long shall the

Reflections upon Eternity. 179

Just be blest with glory in Paradise; and the wicked remain no less in the tormenting flames of hell, always, for ever, for Eternity: and this for their foolish choice, of enjoining here one uncertain moment of vain and deluding pleasure.

O Eternity, Eternity, how is it possible that thou shouldst be no more consider'd by men! He doubtless needs must want both faith and all true judgment, who does not tremble at the serious true reflection upon Eternity. Whereupon to make good profit by this wholesome thought of Eternity, consider by an act of faith this certain truth; that you are to be either happy or most miserable for all Eternity; and that the last moment of your life is to determine this great affair: and therefore when you find your selfe sollicitated to any sin, detest that motion, which, for a moment of self content, does intice you most traiterously unto endless misery.

Which to avoid, resolve with a courageous resolution to suffer both persecution and all afflictions what-

soever, much rather than to hazard the torments of Hell for all Eternity. Fly sin with great horror much more than death it self, and from the occasions thereof, as the most dangerous serpent: it being that only, which can destroy you eternally. In fine he must either want faith, or be a fool; who is not touch'd, nor draws profit by this wholesome thought of Eternity. For can we judge him less than frantick, and quite out of his wits, who will venture by committing one mortal sin to expose himself to damnation for all Eternity?

*How much it imports us not to neglect
God's inspirations: which are good
thoughts communicated to
us thro the merits
of Christ Jesus:*

THe reason why those who receive the Sacraments, are notwithstanding still in danger of falling and of losing their Sanctifying grace, by yeilding to temptations, is, because although we receive from God, by means

means of the Sacraments, sufficient grace to overcome temptations, in all occasions: yet we are become so corrupt thro' the sin of our first parents, as that we do oftentimes neglect to consider, and regard with diligence and gratitude of mind the inspirations, and wholesome motions of the Holy Ghost, and to embrace that grace, which is offer'd to us thro' Christ, and moves us to do good things. And therefore we ought always to pray to God, that he will finish what he has begun, by encreasing his grace towards us, and by rendering it efficacious in us: for this is that great mercy of God, on which we do all depend.

*Of the degree of the love of God, which
is necessary in this life for
salvation.*

TWo things are absolutely necessary for salvation, touching the observance of this precept of the love of God, for those who are come to the use of reason: The first is, that the love of God be the most

absolute, the most affectionate, the most general, and predominant over all our other loves, and that it reign over all our passions: so that we must love God not only more than our own lives; but also we must love him generally and without exception, more than all that, which we desire, or can desire. For we must be truly and sincerely so dispos'd in the bottom of our hearts, as to loose all things that are most dear to us, and to suffer the greatest indignities that can be, rather than to loose him; and consequently rather, than to commit the least mortal sin. This degree of the love of God is absolutely necessary to salvation for all men in the world; and this degree is sufficient, supposing it be accompani'd with a second condition, which is, that having once this love rooted in us, we endeavor still to encrease it more by our prayers, by our good works and by a devout regulation of our whole life. For let us have made never so great advancement in charity; we are still bound to go on, and not to make a stand. Because we have not

yet attain'd to the perfect accomplishment of this precept of loving God with all our soul. Neither shall we attain to it, till we come to heaven: and therefore not to go on, is to go back.

Now seeing that the love of God must be predominant over all our affections, and reign over all our passions; the securest rule to know, whether we have truly this love God, or no, is to look into the course of our life, our actions, and designs. For as we see amongst worldly men, that ordinarily in every one, some one passion is predominant over all the others: which makes, that we esteem some avaricious, others ambitious, others vainglorious, others addicted to pleasures, others revengeful; accordingly as the love of riches, or of greatness, or of glory, or pleasure, or revenge do reign in them; whereof we judge by their actions, designs, occupations, and by the whole conduct of their life, which is for the most part tainted by that principal affection that reigns in them. In the like manner, no man has rea-

son to think that he loves God above all things, which is necessary to salvation; if examining his life, actions, employments, desires, and pretensions, he does not find, that the principal part of them tend towards God: seeing that the love, which we owe to him, is not a love of Words and Thoughts, but of Effects and Actions.

Hence it is, that, if the object of any vicious affection, be more predominant over our will, than the love of God, it puts us into a state of habitual mortal sin, and deprives us of God's grace. And altho' peradventure such a man may notwithstanding, by reason of his natural inclination, or of some other more powerful worldly interest, forbear to commit those gross, and palpable sins, which such vicious affections do usually draw men into: yet this will not excuse him. As for example, a covetous man, who for fear of the temporal laws, or for fear of losing his reputation, or of other worldly respects, does not commit usury, nor rob, or steal from his neighbor,

will not be sav'd; if his heart be so set upon riches, as to be wholly occupi'd in seeking, and laying up worldly wealth: but this man is of the number of those, whom *S. Paul* declares to be excluded from the kingdom of heaven. Because, altho' he do not steal, nor couzen his neighbor, yet he is truly covetous. And the same is to be said of those, who set their thoughts, and endeavors wholly upon honors, vanities, pleasures, feasting, gaming, contentions, factions, and the like, placing wholly their delight in them. For tho' the particular actions of these men, consider'd singly by themselves, may seem venial: yet the whole number becomes damnable. Because it argues, that their affections are plac'd in those objects, as in their last end: and so they transgress the first precept. For how can we judge of our affections, but by our actions? And if these objects take up our whole employment, it is not God, but they, that reign in us, as the last and principal end we aime at. Wherefore reflecting upon our selves, if we find that our life,

actions and designs are bent, in the bottom of our heart, only upon worldly things; and that the service of God, and the salvation of our soul is least in our thoughts, and the most neglected of all our occupations, certainly we grossly deceive ourselves, if, this notwithstanding, we imagin, that we love God above all things, or that the love of him is the most cordial of all our loves. For there is no man, that has the use of reason, whose understanding does not tell him, that we ought to love God more than our selves; yea, there is no true man, who has not an inclination to love God, more than himself. But the love of God does not consist in that act of the understanding, nor in this inclination, but it consists in putting this inclination in practise.

How we ought to distrust our selves.

NO enemy is so dangerous to damn us, as our selves: and therefore the best means to avoid sin, is to distrust our own great frailty,

and carefully to watch over that bad humor, and vicious propension, to which we find our corrupt nature most inclin'd to draw us to offend. Which being well observ'd, we shall easily perceive that all our sin and misery springs from that infected fountain, in following our inordinate humor, and natural inclination, quite contrary to the internal holy motion of grace; well verifying, that *man's domestick enemies are most dangerous.*

We ought therefore seriously to examin what is our predominant and most vicious inclination, against which we must earnestly crave God's grace to resist, and to stand watchfully upon our guard to suppress, and oppose the same. But to get a perfect victory over this dangerous enemy, we must resolve to oppose it by the practise of that virtue, which is most opposite thereunto; as who is inclin'd to covetousness, must practise the virtue of liberality; if to vain glory and pride; the virtue of humility must be oppos'd: If to choler and Passion, the mildness and meekness

of JESUS - CHRIST; and so of all the rest. Who shall practise this, will not fail to be happy.

Of Perseverance.

IT is Perseverance, my God, on which depends the assurance of salvation. All former resolutions and good purposes whatsoever, without it, were but lost labor, and in vain. For he only that perseveres shall be crown'd with victory, and will save his soul. Which is a reward indeed sufficient to encourage us to give the present moment of an uncertain life for so never ending a Bliss.

O happy Perseverance, which wins such a glorious crown, and without which, it would be to small purpose with *Judas* well to begin the holy practise of vertue, unless by the help of mortification, we persevere to the end! Yea our damnation would be much the greater for our neglect of God's holy grace.

Strengthen my soul, O my sovereign Redeemer, with this happy vertue of perseverance in holy patience

and conformity in all adversity, as well as in prosperity; in sickness, as in health; in poverty as in wealth; in contempt and calumny, as in prosperity and praise, or highest favors from men. For our beginning well, is the effect of God's grace; but our not persevering is sinful neglect, and deeply deserve punishment.

O what cause of horror and just fear have I to conceive for my so great inconstancy in persevering in to many good purposes and pious resolutions, which thy great goodness, my loving God, has vouchsaf'd so frequently to inspire me with, I falling from fervor to tepidity, and thence into a total neglect of what I was bound to do. But, my merciful Lord, altho' thy great mercy has thus long expected me with much patience for my amendment: yet further presumption may justly draw upon me thy Wrath, and my endless punishment. Which I beg he may prevent, who has pay'd with his most precious blood so dear a ransom to satisfy the justice of his Eternal Father, with whom and the Holy

Ghost, three divine Persons, and one living God be benediction. and glory. Wisdom and thanksgiving. honor, and power, and strength for ever and ever. Amen.



A N

EXAMINATION OF CONSCIENCE

Upon the Commandments of God and the Church, and upon the chief obligations of several states, Professions and Callings,

PROPER FOR A GENERAL
CONFESSION.

*Instructions for a General
Confession.*

IT often happens, either for want of instruction, or of due sentiments of Piety, or thro' negligence in things that concern Salvation, that persons, especially in their youth, make bad

and sacrilegious Confessions. Because, either they do not sufficiently examine their consciences ; or out of shame or some such motive conceal something necessary to be confess'd ; or have not a true sorrow for their sins ; or want a real and firm purpose of mending their lives.

For these reasons therefore, every Christian is advis'd to make once in his life a good General Confession : which he is bound to do, when he knows that his past Confessions have not been well made ; as, when after a bad Confession, he has not taken care to repair in his following ones the former defects. And tho' he should not find himself guilty in this kind, and had no obligation of repairing such failings : yet it would be of great advantage to him sometimes to make a General Confession. For by this means he acquires a more perfect knowledge of himself ; finds occasions of greater humiliation ; and understands better the greatness and multitude of the Graces and Favors God has bestow'd on him, and of the obligations he owes to God's Goodness

To give then some assistance to those, who either are oblig'd, or out of devotion desire, to make a general review of their whole life these following instructions will not be unprofitable.

First, the better to remember their sins, let them divide the course of their life into certain parts : as, from the first use of reason, to the age of fourteen or fifteen ; from this age to that of one and twenty, and so of the rest. Or else they may make this division, according to the divers states and conditions they have been engag'd in ; as, the time of their Studies, that of their Marriage, or any other state, &c.

After this, let them in each age or condition of their life, endeavor to call to mind, where they have dwelt ; with whom they have convers'd ; in what employments or occasions they have been engag'd ; to what inclinations or Habits they have been the most subject.

Lastly, let them weigh well the Commandments of God and the

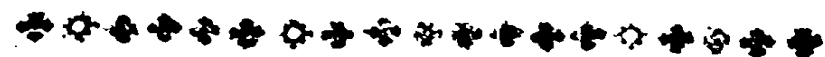
Church, with the particular obligations annex'd to their state and vocation: and by this means, endeavor to call to their remembrance, as much as possible, all their past sins with their number and circumstances necessary to be confess'd. But as they ought not to be negligent in this Examination: so they ought to avoid the other extremity, and not give way to scruples. He does enough, who takes such care, as a prudent man would do in a business of Concern: the rest will be suppli'd by the infinite Mercy of God, and the assistance of a wise and experienc'd Confessor.

They may also, for the greater ease of their mind, make this Examination at several times, taking, for example, half an hour or an hour in the morning, and as much at night, and so continuing for some days according to each ones necessity, age, and condition. Which that they may do with greater profit to themselves, let them always begin their examination by the Invocation of the Holy Ghost, and finish it

Instructions for Confession. 195
with an act of Contrition for the sins they have discover'd.

And that they may gather the principal fruit of their General Confession; let them make it with such dispositions, that it may be an occasion and means of their entire Conversion to God, and Amendment of Life: for it signifies little to remedy the past, without a full resolution of providing for the future. And as for their amendment of life, they would do well to consult at leisure with some Charitable Confessors: it being an affair of the greatest Importance imaginable. For all others concern only the present time: but this reaches even to the state we desire to be in for all Eternity.

Wherefore to help them, that desire to make this review of their Life, here follows a List of the most common Sins, that are committed against the Commandments of God and his Church, and against the chief Obligations of several States, Professions, and Callings.



AN EXAMINATION UPON THE TEN
COMMANDMENTS.

COMMANDMENT I.

Thou shalt not have strange Gods before me.

Thou shalt not make to thy self any graven thing &c.

By this Commandment God commands four things : viz. to Believe in him, to Hope in him, to Love him, to Serve and Adore him.

1. *Vpon Faith.*

HA V.E I. 1. Wilfully doubted of any Point of Faith?

2. Held an heretical opinion, and declar'd it by words, or any other sign?

3. Outwardly profess'd Heresy by any action; as, by going to the Sermons, or other meetings of Hereticks?

Vpon the 10 Commandments. 197

4. Favor'd Hereticks, or Wicked men, by supporting, and approving the Evil they do?

5. Delay'd to embrace the true Faith, for Human Respects, Interest, Fear, &c?

6. Examin'd with Curiosity Divine Mysteries, and secrets of Providence, by pure Human Reason?

7. Expos'd my self to Danger of sin, by rashly and imprudently disputing of Matters of Faith, or Religion?

8. Read, or kept Heretical and Forbidden Books?

9. Been negligent in resisting Temptations contrary to Faith?

10. Been ignorant of things necessary to Salvation, as, of the chief Mysteries contain'd in the Creed, the Lord's Prayer, the Commandments of God and the Church, and of what is necessary to be known or done for the worthy receiving of those Sacraments, which I already have, or ought to have, receiv'd?

11. Been negligent in learning these things, or in remembering them after I had learnt them?

2. *Vpon Hope.*

HAVE I. 1. Despair'd of my salvation, believing that God would never pardon me, or that I could never mend my life, nor work my salvation with his grace?

2. Presum'd upon God's Mercy, sinning more freely by reason thereof; hoping that my sins would be forgiven without doing Penance; resolving to defer this Penance to the latter end of my days; believing that I might be sav'd without changing my wicked life, or doing good Works?

3. Put too great Confidence in my own Industry and Care, as to things that concern either this life or the Next; and not rely'd, as I ought, upon God's Providence?

4. Not call'd upon God in my corporal, or spiritual necessities?

3. *Vpon the Love of God.*

HAVE I. 1. Been any considerable time without exercising Acts of the Love of God?

2. Born overmuch Love to Creatures?

3. Not made the Care of my Salvation my chief Business, and the Ground of my other cares and concerns?

4. Neglected good Inspirations?

5. Not thank'd God for his Benefits, especially those he has bestow'd on me in particular?

6. Murmur'd against God in my Crosses and Afflictions?

7. Purpos'd in my heart to prefer any worldly pleasure or advantage before the Love of God?

8. Hated, loath'd, or been asham'd of things that concern God's Honor and Service?

4. *Vpon the Virtue of Religion.*

HAVE I. 1. Omitted my prayers, and not ador'd God, for a considerable time?

2. Been distracted in my prayers wilfully, or out of negligence?

3. Omitted my Morning and Evening Prayers, or grace before and after Meat, thro' shame or Indevotion?

200 *An Examination of Conscience*

4. Contemn'd , laugh'd at , or Jested upon the Ceremonies of the Church , the Images and Reliques of Saints, the Word of God , Catechisms, Sermons, Sacraments, Priests, and Devout and Virtuous Persons ?

5. Us'd any Superstitions, or Vain Observations , to cure my self or others of any disease , or for any other End ?

6. Had my Fortune told me, and given credit there unto ?

7. Consulted any Wiseman, Witch, Conjuror , or Cunning-man , and plac'd any confidence in their Art ?

8. Given credit to Dreams ?

9. Observ'd lucky or unlucky Days ?

10. Invok'd the Devil , or made any contract or bargain with him ?

11. Made use of Characters, Notes, Writings , Papers or other things to avoid any mischance or such like effects ?

12. Made use of Holy things , as, Holy - Water , Blest Bread , &c. for any superstitions End ?

13. Us'd the words of Holy Scripture to make Jests , or in any profane manner ?

COMMANDMENT II.

Thou shalt not take the Name of the Lord thy God in vain.

By this Commandment God forbids all Oaths , that are not accompani'd with these three conditions , Truth , Judgment and Justice : and obliges us to keep our Promises , and Vows made to him.

HAVE I. 1. sworn what I knew, or doubted to be false , tho' in a thing of little consequence ?

2. Sworn , promis'd by Oath , or vow'd to do an ill thing , and afterwards done it ; which is a double sin ?

3. Sworn , and promis'd by Oath what I never design'd to perform ?

4. Not perform'd any lawful thing, which I had sworn to do ?

5. Been accusom'd to swear without necessity , not examining whether what I swore be true or false ?

6. Sworn by way of Execration , cursing my self or others , as saying,

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God damn me, the Devil take me,
may I never see God, &c.

7. Blasphem'd God, or his Saints?

8. Nam'd with contempt and
blasphemy the blood, wounds, life,
Death, &c. of the Son of God?

9. Taken pleasure in hearing others
swear, curse, and blaspheme, or
provok'd them to it?

10. Not reprehended them when
I ought?

11. Not perform'd my vows, or
defer'd the performance of them too
long, thro' negligence, or without
lawful excuse?

COMMANDMENT III.

Remember thou keep holy the
Sabbath Day.

*By this Commandment God obliges
us to Sanctify all Sundays, by abstaining
from servile and prohibited Works, and
by spending them in things relating to
the worship and service of his Divine
Majesty. To this third Commandment
may also be reduc'd the first Command-
ment of the Church, which obliges us*

*Vpon the 10. Commandments. 203
to Sanctify all Holy days, and to hear
Mass on Sundays and Holy-days.*

HA V E I. 1. Upon Sundays
and Holy-days not heard a
whole Mass, or heard it without
Attention, being wilfully distracted,
or talking to any body?

2. Neglected to send my Children
and servants to hear Mass upon these
days, or employ'd them in any thing
that has hinder'd them?

3. Been considerably negligent in
assisting at the Divine Offices, Ser-
mons and Catechisms?

4. Not Sanctifi'd these days in
Reading, Praying &c. and not taken
care that those under my Charge have
done the like?

5. Wrought my self, or made
others work without a lawful cause,
and how long?

6. Bought or sold without neces-
sity?

7. Spent the greatest part of these
days in Idleness, or in Drinking,
or in forbidden Games, or in pro-
fane Business?

8. Been at the Tavern or Ale-

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house, especially in the time of Di-
vine Service ?

COMMANDMENT IV.

Honor thy Father and thy Mother.

By this Commandment God obliges Children to love, honor, obey, and assist in their necessities their Father and Mother. The same is to be understood proportionably of others in regard of their Superiors. In this Commandment are also contain'd the duties of Fathers and Mothers, of Masters and Mistresses, and of other Superiors, towards their Children, Domesticks and other Inferiours.

For Children.

HA V E I. 1. Displeas'd and offended my Father and Mother or others, who have Charge over me, by words or any other way ?

2. Not lov'd them, but nourish'd some private hatred against them ? or desir'd their Death, or any other harm ?

3. Struck or threaten'd them ?

4.

Upon the 10. Commandments. 205

4. Slighted their reprehensions, and resisted their corrections ?

5. Put them into passion, and not taken care to pacify them ?

6. Disobey'd them in any considerable matter ; or even in a small matter, but with contempt of their persons ?

7. Despis'd them in their Poverty, or otherwise ?

8. Not assisted them, when they were sick or in want ?

9. Hinder'd them from making their Will, or fail'd to put it in Execution ?

10. Been negligent in praying for them, either alive or dead, or in procuring the prayers of others for them ?

For Parents.

HA V E I. 1. Defer'd too long the baptism of my children, out of negligence, or any human motive ?

2. Neglected to instruct them in things necessary for salvation ?

3. Not taken care that they say

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their Prayers, frequent the Sacraments,
and comply with the other duties
of Christianity?

4. Not kept a strict watch over
their behavior, or not corrected and
chastis'd them for their faults?

5. Commanded or taught them
any harm?

6. Given them bad Example, by
swearing, drunkenness, unchast words
or actions, or any other sins?

7. Not taken care to keep them
out of bad company, or permitted
them to ly in the same bed with
others with danger of immodesty?

8. Hinder'd, or endeavor'd to
hinder, them from serving God, out
of an irregular affection for them?

9. Anger'd them either by using
them ill, or by chastising them with-
out Discretion, or by unjustly
preferring one before the rest?

10. Hated, or curs'd them, or
desir'd their Death?

11. Not taken care to put them
to some Employment, and provide
for them.

12. Forc'd them to be Priests, or
Nuns, or to Marry?

Vpon the 10. Commandments. 207
13. Hinder'd them, without cause,
from entring into a Religious Order?

For Mothers.

HAVE I. 1. When I was with
Child, expos'd my self to danger of
Miscarriage, by carrying heavy bur-
thens, or by any other immoderate
labor?

2. Let my children ly in the same
Bed with me, with danger of hur-
ting them?

For Marry'd persons.

HAVE I. 1. Been Jealous
without cause?

2. Not born patiently his or her
cross humors, and imperfections?

3. Had an aversion or hatred
against my Husband or Wife?

4. Provok'd him or her to Anger,
so as to make him or her Sin?

5. Disobey'd my Husband without
just cause?

6 Quarrell'd with him or her?

7. Treated my Wife basely and
unworthily?

8. Manag'd ill the Houshold duties; and how long?
9. Run my Husband in debt by my too great expences?
10. Been affraid of having too many children; so as to do something against the Rules of Matrimony?
11. Committed any disorder in the use of Marriage?
12. Refus'd the Marriage-duty without a lawful reason?

For Servants.

- HAVE I. 1. Obey'd my Master or Mistress in a bad thing, out of flattery or compliance?
2. Made them angry.
 3. Despis'd them.
 4. Disobey'd them in any considerable matter?
 5. Reveal'd their secrets?
 6. Been Negligent in their service, and endammag'd them by this negligence?
 7. Rob'd them, or let their goods Perish, or given them away without their knowledge?

For Masters and Mistresses.

HAVE I. 1. Not taken Care that my Servants were well instructed in things necessary for Salvation?

2. Not allow'd them time and convenience of hearing Mass on Sundays and Holy-days, or of receiving the Sacraments?

3. Not taken care of them in their Sickness, both for their Spiritual, and Corporal Necessities?

4. Not kept a strict watch over their Behaviour?

5. Not reprehended nor corrected them, when they have offended God by words, actions, or omissions against their Duty?

6. Commanded or Taught them any Evil, or induc'd them to sin by my bad Example?

7. Injur'd, Beaten, or us'd them ill without reason, or thro' Anger?

8. Overburthen'd them with Work above their strength?

9. Not given them sufficient Wages, nor paid them well?

Note, that this Commandment
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comprehends the Duties of all Inferiors
to their Ecclesiastical and other Superiors,
such as Priests, Magistrates and Princes;
to whom they owe Honor, Obedience
and Assistance: And on the other side,
of Superiors towards their subjects, to
whom they owe Protection, Correction of
their disorders, and Care, according to
their Office and Authority over them.
Wherefore every one ought to examine
his failings in this Point, and likewise
upon Ingratitude to his Benefactors.

COMMANDMENT V.

Thou shalt not kill.

By this Commandment God obliges
us to preserve the spiritual and Corporal
Life both of our selves and our Neighbors:
and forbids all injury done to the Body
and soul, as well of our selves as of
our Neighbor, either by Words or Actions.

HAVE I. Desir'd my own
Death, or Endeavor'd to kill
my self?
2. Expos'd myself to danger of
Death without necessity?

Vpon the 10. Commandments. 211

3. Beaten, Wounded, or Kill'd
my Neighbor my self, or procur'd
it by others.

4. Given, Taken, or Counsell'd
that which might cause a Miscar-
riage?

5. Challeng'd any one, or ac-
cepted a Challenge, to a Duel, or
Gone to the Place appointed, or
Boasted of it, or Been any ones
second?

6. Not given Alms, when I
thought, or ought to have thought,
myself oblig'd to it?

7. Not assisted my neighbor
in his great, or extream necessity,
when I was able?

8. Expos'd my self wilfully to an
evident danger of sinning?

9. Caus'd the spiritual Death of
my neighbor 1. By, doing an Evil
Action, or what is esteem'd to be
so, in his presence; and more ef-
pecially, if it be done, with a
design to stir him up to sin. 2. By
compelling him to Evil, by some
force. 3. By giving Aid or Assistance
toward a wicked Action, by
Money or otherwise. 4. By harbo-

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ring or concealing bad people, that they be not discover'd or punish'd.

5. By sharing in any Evil, whether in the Action or Profit arising.
6. By not hindering Evil when I might. 7. By teaching him Evil, which he knew not before. 8. By commanding, counselling, soliciting, threatening, or othersways provoking him to Evil. 9. By approving evil Actions, and praising them who did them. 10. By bragging of sins, which I have, or have not committed. 11. By not giving fraternal Correction, and charitable Admonitions for the prevention of Evil.

10. Been impatient, when things happen'd contrary to my Inclinations?

11. Suffer'd my self to be carry'd away by the motions of Wrath?

12. Wish'd my neighbor any harm, out of Hatred or Revenge, or taken Pleasure in the thoughts thereof?

13. Born him any Hatred, and how long?

14. Offended him by Injurious

Vpon the 10. Commandments. 213
Words', Derision, or Quarelling With him?

15. Contemn'd him in my heart, or by word?

16. Not pardon'd, or not been reconcil'd to him?

17. Not Seen, Spoken to, nor Saluted him, after I had seem'd to pardon him?

18. Not endeavor'd, either by my self or others, to satisfy, and be reconcil'd to him, when I had offended him?

19. Envy'd him, being sorry for his Good, or glad of his Harm?

COMMANDMENT VI. IX.
Thou shalt not commit Adultery.
Thou shalt not covet thy Neighbor's Wife.

By these Commandments God commands every one to keep his Body pure and holy: and forbids all thoughts, words, and actions against Chastity.

HAVE I. 1. Remain'd wilfully, or Taken pleasure, in unchast Thoughts?

2. Taken pleasure in the remembrance of a Sin committed, and

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of what Sin?

3. Solicited, or Entic'd by words, signs, letters, presents, or unchast actions another to sin against Chastity, tho' the sin did not follow?

4. Spoken unchast Words, or of a double Meaning and tending to Immodesty, and before whom?

5. Sung, or Taken pleasure in hearing others sing, Unchast Songs?

6. Read, or Given ear to, or not hinder'd Immodest discourses, Verses &c?

7. Made Unchast Love to any one, tho' only out of Vanity?

8. Kept unchast Books, immodest Pictures, or naked Images, and to what end?

9. Taken pleasure in beholding immodest objects?

10. Been at Balls and Plays with danger of my Chastity?

11. Drest myself immodestly, with naked Neck or Arms, so as to stir up others to unchast Thoughts or Desires?

12. Given unchast Kisses?

13. Touch'd my self or others unchastly, and what follow'd from thence?

Vpon the 10. Commandments. 215

14. Committed Fornication, and with what Persons, Parents, or Kinsfolk, Marry'd or Unmarry'd, Consecrated to God or not?

15. Committed any worse Sin against Chastity?

16. Had a will (tho' ineffectual) of committing any of the foresaid Sins, and which of them?

COMMANDMENT VII. X.

Thou shalt not Steal.

Thou shalt not Cover thy neighbor's Goods.

By these two Commandments God commands us to be Iust to our Neighbor: and forbids us to Injure him in his Goods, either in Effect or desire.

HA V E I. 1. Desir'd my Neighbor's Goods unjustly?

2. Taken and Stolen anything, and how much?

3. Wrong'd my neighbor by Vsurry, Cheating, deceitful Gaming, unjust Contracts, or by selling at too high, and Buying at too low rate?

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4. Caus'd any Dammage to his Goods, and how great?
5. Hinder'd him from making a lawful Gain?
6. Been the cause of his Loss or Dammage, by commanding, counselling, or any other manner mention'd before in the first Commandment?
7. Refus'd or Delay'd the payment of my debts, when I was able?
8. Endammag'd my Creditor by this delay, and how much?
9. Refus'd or delay'd to pay Workmen their Wages?
10. Detain'd unjustly any [Deeds, Papers, or any other thing to the prejudice of my Neighbor.
11. Undertaken and Maintain'd unjust Causes, and pleaded against my Conscience.
12. Neglected to get the Knowledge and Skill, that is necessary for my Calling? For all Judges, Physicians, Lawyers, &c. are bound to repair all Dammmages done to others thro' their Ignorance.
13. Put off false and not currant Money?

Soldiers

Vpon the 10. Commandments. 217
Soldiers, Captains and other Military Officers may here examine themselves upon the Violences, Extorsions, and other Injustices done by them, or permitted to be done by their subjects, in their Governments, Garrisons, Winter-quarters, Marches and Passages.

Note that all sins against this seventh Commandment, that cause any Loss or Dammage to ones Neighbor, bring an obligation of Restitution: so that it is not sufficient to confess them, but one must moreover restore and repair the Dammage done.

COMMANDMENT VIII.

Thou shalt not bear false witness against thy neighbor.

By this Cammandment God obliges us to bear Witness to nothing but the Truth, and forbids to injure our Neighbor by lies and Falshoods.

HA V E I. r. Born false Witness, (either in, or out of Court of Justice) speaking against my
T

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knowledge, or affirming what I knew
not, or doubted of? and what Harm
has follow'd?

2. Told Lies, or been subject to
Lying, and this with prejudice to my
Neighbor?

3. Slander'd my Neighbor, accu-
sing him, either by words or writing,
of an Evil, he never did?

4. Made contumelious and defa-
ming Libels, or Songs?

5. Vs'd my Neighbor Spitefully,
by upbraiding him with his Vices
and Defects, or by slandering him
publickly and before others?

6. Interpreted his good Actions in
a bad, or his indifferent ones in the
worst, sense?

7. Diminish'd and Lessen'd his
good Repute, or not Defended it,
when I was bound to do it?

8. Given Credit to Detractions,
or Taken pleasure in hearing them?

9. Caus'd Discord and Misunder-
standing betwixt Neighbors, by car-
rying stories backward and forward?
and what has happen'd from it?

10. Boasted of a Mortal Sin?

11. Discover'd the secret Vices and

Vpon the 10. Commandments. 219
Defects of my Neighbor? and to how
many?

12. Reveal'd a secret? and what
harm has follow'd?

13. Not spoken of another's sin,
when I was oblig'd?

14. Open'd any one's Letters?
and what harm has happen'd?

THE COMMANDMENTS OF THE CHURCH.

1. To hear Mass on all Sundays
and Holy days.

2. To fast Lent, Vigils comman-
ded, Ember days, and Frydays also
by the Custome of *England*, with
abstinence from Flesh on Saturdays.

3. To confess our sins once a Year.

4. To receive the Blessed Sacra-
ment at least once a year, and that
at *Easter*, or thereabouts, namely
betwixt *Palm-Sunday* and *Low Sunday*.

5. To pay Tithes to our Pastors.

6. Not to solemnize Marriage at
forbidden Times, that is, from the
first Sunday in *Advent* till *Twelfth-*
day be past, nor from *Ash-Wednes-*
day till *Low Sunday* be past.

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The first Commandment of the Church has been already examin'd in the Third of the Decalogue.

HA V E I. 1. not confess'd my sins once a year?

2. Confess'd them without due Preparation?

3. Not Examin'd my Conscience carefully, before I came to the Priest?

4. Not had a true sorrow for my sins, nor a firm purpose of Amendment?

5. Conceal'd a mortal sin, thro' negligence or shame?

6. Been negligent in doing the Penances enjoin'd me?

7. Not receiv'd the Blessed Sacrament at *Easter*?

8. Receiv'd it without due Faith, Humility, Respect, and Devotion?

9. Broken the Fasts commanded by the Church, either by not abstaining from Forbidden Meats, or by eating more than one Meal, or before the Time?

10. Eaten too large Collations on Fasting Days?

11. Eaten, or Caus'd others to Eat, Flesh on Forbidden Days?

12. Eaten, or Drunk to Excess, or Yielded to sensuality?

THE VII. CAPITAL SINS.

The greatest part of the Sins, that proceed from the seven Capital ones, are contain'd in those against the Commandments of God and his Church: so that, as to These, it will be sufficient to make this following Examination.

HA V E I. 1. Desir'd, or sought after the Esteem and Glory of Men?

2. Said, or Done any thing for this intent?

3. Contemn'd, or Disprais'd others, the more to Exalt myself?

4. Boasted of what I did not, or of the Evil I did?

5. Sought after Places, Offices, or Employments, I was unfit for?

6. Exceeded in Cloaths, Furniture of my House, Table-expences, or other things, to gain Esteem or be talk'd of?

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7. Made my self appear more Vertuous, Learned, or skilfull than I was, for the same Intent?
8. Not acknowledg'd my fault?
9. Maintain'd, granting the Fact, that I had done well, or alleag'd false Excuses, and unjust Reasons?
10. Been Obstinate in my own Opinion?
11. Desir'd inordinately temporal Commodities and Advantages?
12. Fix'd my thoughts and Cares so much upon the Purchase of Riches, as to neglect the Service of God, the Receiving of the Sacraments, and other things necessary for Salvation?
13. Been unwilling, out of Covetousness, to be at the necessary Expences for the maintenance of my Family?
14. Been at Excessive Charges in Gaming, Drinking, Furniture, Cloaths, Buildings, &c?
15. Frequented the Tavern, or Ale-house, and there Spent what was necessary for the subsistence of my Family?
16. Slighted the Poor in their necessities?

Vpon the Capital sins.

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17. Refus'd to lend to those that want?
18. Not given Alms, as I ought, according to my Condition? *This Sin will be the Damnation of very many Persons.* See Math. 23: 41, 42, 43.
19. Defer'd the Amendment of my Life, or by Inconstancy in my good Resolutions, immediately desisted after having begun it?
20. Neglected the means of salvation, or of Christian Perfection; as the Sacraments, Prayer, Good Works, &c?
21. Neglected the Duties of my Vocation?
22. Indulg'd my self in overmuch Ease?
23. Chosen rather to do nothing, than be employ'd in some commendable Exercise?
24. Spent overmuch Time in Play and useless Employments.

**THE CHIEF OBLIGATIONS OF
SEVERAL STATES AND
PROFESSIONS.**

Beside the above-mention'd sins, each one ought to examine himself upon

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the Obligations of his own State and Voca-
tion. Here follow then, the most com-
mon sins against some of the most or-
dinary States and Professions.*

For Judges and Magistrates.

HA-V-E I. 1. Been negligent
in examining the Cause be-
fore I gave sentence?

2. Refus'd to do Justice, or defer'd
the sentence, with considerable
Dammage to the Parties concern'd?

3. Given, or Consented, or Con-
tributed to, an unjust sentence?

4. Receiv'd presents to do Ju-
stice?

5. Not defended the Rights of
Widows, Orphans, or other aban-
don'd Persons?

6. Done any favor to one side
to the prejudice of the other, by the
Instigation of Friends, Recommen-
dation, or Human Respect?

7. Taken excessive Fees, and
been the Occasion of unnecessary
Charges and Expences?

8. Permitted the Extortions and
Injustices of my inferior Officers?

Vpon private obligations. 225
9. Violated the Priviledges of
the Church, or usurp'd Ecclesiastical
Jurisdiction?

10. Pretended to Judge any Cause
or Person out of my Jurisdiction?

For Lawyers and Attorneys.

HA-V-E I. 1. Undertaken an
unjust Cause, or without
examining whether it was Just or no?

2. Made my Clients lose their
Cause, thro' Ignorance, considerable
Negligence, or Connivance with
the other side?

3. Refus'd to Plead the just Cau-
ses of Widows and Orphans, when
they desir'd me?

4. Kept the Suit in suspence, for
Gain, or otherwise?

5. Exacted intolerable Fees, or
permitted my Clarks to do so?

*For Baylives, Constables, Beadles,
Tip-staves and other Officers.*

HA-V-E I. 1. Taken any thing
unjustly, in Distraining of Goods,
or Arresting of Persons?

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2. Exacted greater Fees than were due to my office?

2. Threaten'd, or frighted poor Persons, to get Money or unjust Gain of them?

For Tutors, Guardians, and Executors of Wills.

HA V E I. 1. Defer'd the Execution of a Will, out of Negligence, or for some bad Design?

2. Omitted something that should have been put in the Inventory?

3. Hinder'd the Goods from being sold for their just Value, by buying them myself, or hindering others from giving More?

4. Not taken convenient Care of my Pupil, both for body and soul, nor faithfully manag'd his Estate and Goods.

For Trades-men.

HA V E I. 1. Been guilty of Usury in my Trading? and how?

2. Bought of Thieves, or those that could not sell?

Vpon private obligations. 227

3. Sold false Wares, or made Use of Tricks or Deceit to the prejudice of the Buyers?

4. Sold a Commodity and Deliver'd another not so Good?

5. Bought or Sold by false Weights and Measures?

6. Bought or sold above or under the reasonable Price?

7. Sold Marchandise for any bad Use?

8. Sold or kept open shop upon Sundays and Holy-days?

For Handy-crafts and Workmen.

HA V E I. 1. Us'd any cheating in my Work?

2. Taken for my Work more than was reasonable?

3. Envy'd others of the same Trade?

4. Disparag'd their Goods and Work, and spoken ill of them?

5. Not employ'd the full Time, when I wrought by the Day?

*For Physicians, Apothecaries, and
Surgeons.*

- H**A V E I. 1. Undertaken or Exercis'd my Profession without the requisite Qualities?
2. Prescrib'd dangerous Remedies or Medicines, not knowing sufficiently either the Remedy, or Disease?
3. Not admonish'd my Patients betimes to provide for Death, especially when they were in Danger?
4. Advis'd or Order'd things for the Health of the Body, that could not be done without Sin?
5. Been too easy in dispensing from Fasting, and Abstinence from Flesh?
6. Prolong'd a Disease to gain more?
7. Hurt, or caus'd any body's Death by my fault?
8. Refus'd to assist poor Persons?
9. Been negligent in preparing the Medicines according to the Physicians Prescription?
10. Given Poison to those that were like to make ill Use of it?

Vpon private obligations. 229

11. Given any Drug or other thing to hinder Generation, or to procure a Miscarriage?
12. Sold my Physick at unreasonable rates?

After the foresaid Examination of Conscience, Let them, for the better understanding of the Condition of their soul, make some Reflexions upon the following Points.

1. Upon the bad Inclinations and Habits, they have contracted by frequent Relapses into sin: that by this means they may find out some way to extirpate them.
2. Vpon the immediate Occasions of Sin, that they may avoid them.
3. Vpon dangerous Affections and Inclinations, that they may provide convenient Remedies for them?
4. Vpon Inspirations and secret Motions of Grace: that they may make a firm Resolution of hearkning to them, and of doing, not only what God requires of them, but also what he signifies to be most pleasing and acceptable to him.

In these matters the Advice and Counsel of a prudent and charitable Confessor, will be very advantagious and profitable: both to learn how to cure the Infirmities of their soul, and to discern and know assuredly the Motions of the Holy Ghost, that so they may faithfully correspond to them.

But above all, they must endeavor, after they have discover'd the state of their soul, and the great Number of their Sins; to humble themselves before the Divine Majesty, and consider seriously how detestable and abominable a thing it is, to have so unfortunately offended a God of infinite Goodness and Power; to have crucify'd over again (to use the Apostle's expression) **JESUS-CHRIST** by their sins; and to have trampled under Foot his Sacred and precious Blood shed for our salvation. This Consideration ought to excite in them a true sorrow for, and a Detestation of, all their sins, with a firm and strong Resolution of never more consenting to any thing that may displease

Almighty God: and make them earnestly beg of him for this End the Assistance of his divine Grace.

In this spirit of Penance and Compunction, let them cast themselves at the feet of the Priest, and there confess with all Humility and sincerity all their sins: that having receiv'd Absolution and Holy Penance for them, they may, according to his Instructions, begin a new Life; and by their Vertuous Actions, an entire submission to God's holy Will, and an inviolable Fidelity in his service, they may make due satisfaction for their past faults, Disobediences and Rebellions against him.



APPROBATIO.

De Catechismi Compendium
cum exercitio quotidiano, à me
perfectum, nihil habet fidei
pudoræ vel bonis moribus con-
trarium: multa vero ad Catholicos
ad fide ac pietate instituendos per-
tinet. Quare si Eximius Dominus,
Censuræ in hac Academiâ Censor,
annuerit, licet videre poterit. Da-
tum Duaci die 29. Maii anno 1697.

Edoardus Hawarden S. T. P.
in Collegio Angl. Duaceno.

V In hac approbatione, hoc Cate-
chismi Compendium utiliter im-
pugnari potest. Datum Duaci die 4.
1697.

N. 1. De la Verdure
Librorum Censor.

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1697

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